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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

OUR REAL FRIENDS

Their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment.—*Bhagavad-Gita*, X. 9–11.

During this month the Hindu religionists and mystics of discerning heart of every faith will celebrate Krishna's Nativity. He is called *Shabda Brahman*, which the ancient Greeks designated as the Logos, the Christians as the Word made Flesh.

Does the Divine Incarnation recognized by followers of every faith, whether as Krishna, Christos, or by any other name, and whether His Natal Day is observed in August, in December or at any other time, give us an intimation of the Great Reality —the effect of the cause which is concealed, but which can be sensed and realized?

How should we think of the Ever-Living Divine Presence, the Incomprehensible Omniscience, the Mysterious Impersonality, ever invisible, intangible, indescribable and yet omnific? Instinct and reason alike compel us to regard Deity as the Unavoidable; while Intuition, or Pure and Compassionate Reason, illumines the whole field of our ideation by revealing the magical activity of the Deity, which expresses the purposeful fitness of all things. It is the Necessity without which right living becomes impossible.

In the Fourth Chapter of the *Bhagavad-Gita*, Krishna offers in a simple way a profound truth. He says to Arjuna that he has communicated to him the Ancient, Secret Wisdom, because "thou art my devotee and my friend."

Enveloped by fear of decay and destruction, men and women seek a sense of security. Most of them miss out the one sure source of security, *viz.*, the immortal nature of the hu-

man soul. Our civilization and modern learning teach a false philosophy, a twisted psychology, about the soul. We have at the core of our being an innate "something" which prompts us to a belief in the soul. Our bringing up makes short work of that belief. The results are disastrous.

Devotion and friendship of the highest order manifest as a trinity: subsisting between (1) our mortal mind and its immortal counterpart, the Shining One; (2) our personal mind-soul as a learner and the Gracious Guru, embodiment of pure love and true knowledge; and (3) between all learners of the True, co-disciples, who are pilgrims to the Sacred City of Light.

Krishna loves his *alter ego* Arjuna as his friend because he finds Arjuna's heart full of devotion. Those who are Kshatriya souls, fortune's favoured soldiers, have their Divinity close to them; fighting the carnal nature which is the constant enemy of man on earth, they find the Constant Friend close at hand. Nearer than hands and feet is Krishna—the Christos.

Krishna also represents the Gracious *Guru*, the Teacher, prepared to deliver us "from all transgressions." But the qualifications are most difficult of attainment; Arjuna gains them at the very end, in the Eighteenth Chapter of the *Bhagavad-Gita*. Not those who merely say "Krishna, Krishna" are the disciples but those who place their hearts upon Him as He has declared Himself to be. Most "devotees" have their fanciful image of the Guru. What is it that is taught to the pupil? It is a Secret which must never be revealed.

A Guru has numerous disciples—true learners, intelligent devotees, intimate friends. Such are only a few and they form a Fellowship, a Companionship, and of such co-disciples it is said that their attention is concentrated on the Guru and that with every breath they inhale the vital magnetism and with every exhalation speak the wisdom of the Guru, and feel full of Beatitude and Bliss.

Thus the intimation of the Most High brings to us along three ways the sure sense of security from fears —of disease, decay, death. This knowledge is what men need, but how many know that it is available? Let us seek within the heart the light of the purified mind. In our attempt to do this we are aided and encouraged by fellow soldiers, who, fighting their own battles, are achieving their own successes. And the Great Chain called the *Guru-parampara* reveals our true Gurus—Lovers and Benefactors of the human race.

Thus have I heard.

SHRAVAKA

BUILDING THE NEW INDIA

[India is making a mighty effort to raise her people out of the adverse material conditions which have long condemned millions to undernourishment and squalor. That effort is the theme of four thoughtful articles by **"A Student of Theosophy,"** the first of which we publish here.

The modern world has but taken a leaf out of Nature's book in recognizing the advantages of planning. In Nature every species runs true to pattern, and the vast evolutionary series itself bears witness to design and plan. Plans have come increasingly to be recognized as advantageous, whether for an individual undertaking, an industry, an educational system or national prosperity. Plans for national development, especially in economically retarded countries, are necessary and desirable, provided they are kept in their place as means and are not allowed to override humane considerations and higher values. In certain totalitarian countries both humane considerations and individual liberties have been ruthlessly sacrificed to the exigencies of the *Plan*. That the higher ends are prominently before the mind of India's Prime Minister is reassuringly brought out in this first article, along with background details of this country's Second Five-Year Plan.—ED.]

I.—TOWARDS AMELIORATING THE CONDITION OF THE POOR

The people of India are passing through an eventful phase of their history. After a period of inertia and lethargy, lasting nearly a thousand years, far-reaching changes are taking place today all over the country. The leaven of change is at work, and all the national resources are being pressed into service in the attempt to make up for the drifting of many centuries. Hope, faith, determination and, above all, consistent hard work, are in evidence in the people's efforts to reach this goal.

The outside world has begun to picture India as the land of Mahatma Gandhi, who captured the public imagination by his peaceful revolutionary method of winning independence with the unique weapons of truth and non-violence. That revolution did not stop either in August 1947, when the country became free from foreign domination, or in January 1948, when Gandhiji was assassinated. It is still silently going on, to merit Victor Hugo's definition of revolution as "the onward stride of God." For now, soon after achieving the political revolution, the country is engaged in a social and economic revolution equally important.

The second revolution, unlike the first, is not a war against foreign rule, but (to quote Prime Minister Nehru) "a war against our own failings, against poverty and ignorance and all their terrible brood."

In order to carry out this objective, soon after the launching of the Constitution of India in the wake of independence, the Government set about planning the economic and social regeneration of the country. Accordingly, a Planning Commission was set up with the sole objective of determining the precise steps which the Central and State Governments should take to raise the standard of living of the country's millions. Pointing out the urgency of this, the Prime Minister stressed the need for a Five-Year Plan to step up agricultural and industrial production by adopting the newer techniques. In his Parliamentary speech during a debate on the Plan he stated:—

One of the lessons of history is that if we want to get rid of our country's poverty, we can only get rid of it through producing more wealth by our labour in this country, by the country's work. There is no doubt about it. You cannot get money from outside. Secondly, you can only produce much more wealth—some, of course, you can produce always—by adopting higher techniques.... If we stick to old techniques, we may by hard work do some good. But ultimately we cannot go very far. No man can work as hard as 1,000 men, and the modern technique gives a man the power of a thousand men. You have to adopt it in order not only to increase your wealth but, if I may say so, merely to survive, in this world of ours today. It is a difficult world, not a very gentle world; it does not care too much for the weak. And you have to be strong, in mind, in heart, in character and in technique and in the modern ways of life. Otherwise, you go down.

But this is no blanket proposal to give up Indian ways or to follow slavishly the methods of some foreign country. The second revolution has a distinct character as unique as the first in magnitude and in method of execution. It is not an exotic plant, imitating some foreign institution or its policies, but a purely indigenous product both in form and in substance, grown over many years. It is an expression of the people's own desire to free the country from the bonds of poverty and to make it a land of plenty and prosperity. Criticizing blind imitation of other countries in the building up of the New India, the Prime Minister has observed:—

No country can really make good if it tamely imitates some other country —more especially a country like ours which has withstood the storms and stresses of 10,000 years, which has some—if I may say so with all modesty—special virtue in it, some special basic strength in it, which has made it survive. While we have to stand on our own soil, firmly, and not allow ourselves to be blown about, we have to realize that we have fallen back in the race of man. Other countries have explored nature's ways and understood nature, while we went about to our astrologers and palmists. They looked at nature and, understanding nature's ways, got the power hidden in nature. So long as we do not do that, we remain powerless and weak, and unable—apart from not

being able to defend ourselves in case of need—to produce the wealth which will get rid of our poverty.

This basic objective was worked at through the years 1951 to 1956 under the First Five-Year Plan, despite the various distractions, political and other, in both the national and the international spheres. The concept of planning was given great importance in the whole scheme of national economy. In the words of the Prime Minister, "Planning represented essentially our moving, our thinking and our action." Much progress was made in the country during these formative years, and the following statistics are a fair sample of the achievements on the economic front under the First Plan:—

The national income increased by an estimated 18 per cent; foodgrain production went up by 20 per cent; over seven million acres of land were brought under irrigation through major works and another ten million acres irrigated through smaller works. Industrial production increased steadily. The interim index of industrial production (1946 = 100) works out at 161 for 1955, compared to 105 in 1950. The generation of electric power rose from 6,575 million kwhr. in 1950 to 11,000 million kwhr. in 1955. Several important industrial projects in the public sector were completed and considerable new investment took place in the private sector. Preliminary work in connection with the installation of three steel plants and a heavy electrical plant was completed, and the foundation laid for the larger tasks to be taken in hand in the Second Plan period.

To what extent the economic, industrial and social planning will improve the *morale* of the people remains to be seen. Great wealth is not required for simple living and high thinking. Indian hovels must be demolished and replaced by comfortable cottages—this is a necessity. But will the building of many of these be put off because a few grand palaces come to be erected? Implicit in this question is a moral, no less than an economic, problem.

Encouraged by this record, the country recently launched the Second Five-Year Plan which contains the seeds of the industrial revolution which will change the face of India. It lays emphasis on heavy industries as a basis for future industrialization, as the second step to be taken, the chief objectives under the First Plan having been increased agricultural production and self-sufficiency in food. But due provision has also been made for the small-scale industries which alone can provide employment on a sufficiently large scale to absorb the augmented labour force consequent on the growth in population. The principal task is to secure an increase of about 25 per cent in national income during the five years ending in 1961 and to take a major stride in the direction of industrialization so

as to prepare the ground for more rapid advance in the plan periods to come. A few statistics may be given by way of a rough sketch of the Second Plan.

The total developmental outlay of the Central and State Governments over the period of the Plan works out at Rs. 48,000 million or Rs. 4,800 crores, out of which it is proposed that Rs. 568 crores shall be spent on agricultural and community development; Rs. 913 crores on irrigation and power; Rs. 890 crores on minerals and industries, including village and small-scale industries; Rs. 1,385 crores on transport and communications; Rs. 945 crores on social services, including education and health services, housing, rehabilitation, etc., and Rs. 99 crores on other miscellaneous items. In the private sector it is envisaged that Rs. 2,300 crores will be invested during the Second Plan period.

As regards the financial resources for the Governmental outlay it is calculated that Rs. 800 crores will be available as surplus from current revenues, including additional taxation to the amount of Rs. 450 crores; Rs. 1,200 crores from borrowings from the public, including Rs. 500 crores from small savings; Rs. 800 crores from external assistance; Rs. 1,200 crores from deficit financing; Rs. 400 crores from other budgetary sources, including the railways' contribution, and an estimated Rs. 400 crores from additional budgetary sources. The more debatable items of these are the hoped-for external assistance to the amount of Rs. 800 crores and the deficit financing contemplated, to the extent of Rs. 1,200 crores. Over and above these, an uncovered gap of Rs. 400 crores remains to be filled, for the full implementation of the Plan.

In accordance with the Plan, there should be a 15 per cent increase in the country's food-grains production. The Prime Minister, however, has declared that the aim should be to achieve a 35 or 40 per cent increase in order to raise the standard of living of the people as also to check the tendencies to inflation implicit in deficit financing. The Plan is expected to provide employment to about 10 million people. The Plan is not all figures and statistics, for behind these is the passion to alleviate the misery and distress experienced by very many of the nearly 400 million people of India, as the Prime Minister clearly brought out in a speech before the National Development Council:—

When I think of the Second Five-Year Plan I think of it as some kind of dry bones of what we are going to have. I think of covering those dry bones with the flesh and blood of humanity. I think of 370/380 millions of Indians moving forward, marching forward and improving their lot, getting rid of the misery, unhappiness and poverty which have been their lot for generations.

So far as I am concerned, the Second Plan, or the Third Plan that will follow it, is something more than statistics

and words. It becomes a living human being looked after, children who will be building up the India of tomorrow. That is why when I think of the Plan, my mind is full of excitement. The printed words do not excite me. It gives me a sensation of millions of Indians getting out of their political ruts, economic ruts and social ruts, and marching ahead for the good of the world and always keeping to certain principles of our great master, who gave light to the country.

The fact that the formulation of the Second Five-Year Plan seems mainly concerned with material or physical objectives does not mean that no importance is attached to other aspects of human life. In fact, *it has been fully realized that mere material planning would ultimately lead the country nowhere.* A significant warning to the nation was given by Shri Nehru in these ringing words :—

All the big schemes, whether they are iron and steel factories, river-valley schemes or agricultural co-operatives, are good. We must have them. But after all, our business is the business of the men and women of the country. It is men and women of character and integrity, it is men and women who have something of idealism in them, something in the wider sense—shall I say spirituality and character—that make a country great. I will not have India taking pride in military might, industrial might or economic might. I would not have her take pride in any of these things at all. I hope as we go forward we will develop humility also, because we find, as we go round the world, how dangerous is power. Great countries and great powers today stand —I shall not say on the brink of war —but nevertheless in dangerous form. But why is that so? They are great powers, great nations, cultured nations and highly advanced societies. Why then does that happen, I wonder? Is it fear, is it hatred of each other, is it just a habit that gets them into the conflict? Europe specially has a record of conflicts and wars which no other continent can rival.

Drawing pointed attention to the moral values of life, the Prime Minister further made these significant remarks during the Buddha Jayanti celebrations :—

Indeed all the material advance that we achieve may, perhaps, be worth nothing at all and may avail us little if we forget the other aspect of human life—moral, spiritual values. Perhaps it is even more appropriate on this occasion today when we are on the eve of the Mahaparinirvana celebrations of a very great man, a great son of India, that we should remember these moral and spiritual values which ultimately give content to the life of an individual as to that of a nation.

If it should not prove possible for the nation to develop character and morality along with the development of economic standards, all plans would ultimately collapse like a house of cards. The need for integrity, honesty and a readiness for sacrifice and service has often been stressed by the leaders of the country; these should be our guiding stars on this great voyage of national planning.

Although this ambitious pro-

gramme has been criticized in several quarters, both in India and abroad, as being well beyond the country's discernible resources, it is an index of the Government's conviction that boldness rather than timidity is called for by the nation's immediate requirements. Few questions are today pressing more urgently upon the world's attention than the aspiration for economic development in the underdeveloped countries, especially in India, whose economic growth up till now has been far below its potential. To lift oneself by one's own bootstraps is the endeavour in which India is engaged, an endeavour which, "in its dimensions and scope," in the words of Dr. S. Radhakrishnan, "is a great adventure in which every one of us should become a purposeful participant." The pattern for implementing this planned economy, envisaging as it does the willing and intelligent participation of millions of India's people under a democratic set-up, is in marked contrast with the programmes in countries under totalitarian control. It merits consideration in a separate article.

A STUDENT OF THEOSOPHY

(To be continued)

TOWARDS WORLD HISTORY

Is there "any sense or rhyme or reason in human history"? Dr. W. H. Werkmeister, Director of the University of Southern California's School of Philosophy, raises this question in its Spring *Personalist,* in an article on "History and Human Destiny." He sees a need of going behind the historic period in tracing man's development, back to the dawn of the self-conscious awareness which makes man conscious of inner tensions and drives which prompt him to action but which he can guide, oppose or redirect.

Born biologically immature, as compared with the young of animals, and therefore plastic, man, he writes, has largely had to form himself as a normal person. This, we suggest, should not be taken to rule out man's having had many teachers and helpers, both in the infancy of the race and in any given life.

Dr. Werkmeister sees the same striving towards self-fulfilment in the individual and in the other, composite "subjects of history"—whether a culture, a nation, or, ultimately, the world community. And, while accepting causal determinations in the world of nature, he recognizes that human decisions and human efforts do make a difference in the course of events.

But favouring or obstructive forces exert their own influence also. Dr. Werkmeister does not see these as rooted in past human action, though recognizing that to the destructive tendencies "human wickedness and folly contribute at all times their full measure." He recalls "subjects of history" rising to a realization of potentialities, "as if . . . chosen by forces beyond human control to play a particular role in world history," but he stops short of seeing their subsequent decline. He does, nevertheless, give food for thought on the great law of cycles which the ancients and some modern thinkers have recognized.

SILENT REVOLUTION IN TUNISIA

[**Mr. Reginald Reynolds** has an enviable record of opposition to war and to colonial exploitation. A friend of Gandhiji and a staunch advocate of Indian freedom in the pre-independence years, Mr. Reynolds gives in this article a hopeful report on the progress of Tunisia in its first year of freedom.—ED.]

It was, I suppose, natural that my friend Margaret Pope, being a good friend also of the Arabs (and of all peoples struggling against imperialism), should have brought Taieb Slim to see me. He was a Tunisian living in exile, with a price on his head, an agent of the Neo-Destour Party with whom Margaret later worked for some years in New Delhi.

We met several times when Taieb was in London. Once we met with Margaret and the leader of the Neo-Destour Party, Habib Bourguiba. An old photograph shows the four of us, outside a London restaurant. It was one of many such meetings with the agents or exiled leaders of oppressed peoples. I had almost forgotten it when Bourguiba, by a series of hard bargains with the French, obtained independence for his people in 1956. Before the year was out Taieb Slim reappeared in London as the first Tunisian Ambassador. Not for the first time in my life a friend whom I had known as an exile or a jail-bird had suddenly become a person of importance in a world to which I have never sought entrance.

I had done little for the Arabs and nothing for Tunisia, but Taieb sought me out at once on his arrival in London. This is the way with Arabs, as I already knew. All friendship, with them, is like a blood-brotherhood. (A Palestinian Arab, living in Cairo, entertained me there so long on my African journey, in 1953, that I almost despaired of ever reaching Cape Town. He insisted from day to day that I should stay longer; and all because my wife and I had given occasional hospitality to him and other Arab friends in London.)

Even so, I was amazed when I was told that the Tunisian Government had invited me to attend the celebrations in March 1957, marking the first anniversary of independence. Hospitality and all travel arrangements would be made by the Government. The notice was short, but on March 18th I flew to Tunis, in company with other guests—a few from Britain and many more from other countries, after we changed planes at Paris.

For me the official celebrations, though interesting, were not the chief objects of interest. Independence, as India discovered, is not an end but a beginning. One does not expect too much in twelve months; but trends and intentions

can sometimes be clear. I travelled widely and asked many questions. Here I can only record bare impressions, but I find some of them interesting and even startling.

The population of Tunisia is only about 3,783,000, the vast majority of them Moslems. The largest minority consists of about a quarter of a million Europeans. About two-thirds of the Europeans are French, and of the remainder the Italians make the biggest group. About 58,000 Tunisian Jews, whose ancestors lived peacefully in the country when Jews were persecuted throughout Europe, still live at peace with their Moslem neighbours. There is no deep, inherent conflict between Jews and Moslems: the two religions bear marked similarities, the code of Islam following closely that of Moses. Racially the original Arabs, like the Jews, were Semites. Many, if not most, Jews living in Arab countries would be correctly described (and many, in fact, describe themselves) as "Arabs of the Jewish faith." Their culture and their language are Arabic—and the distinctive marks of the Arabs *are* culture and language, not race (for they are mixed) and not religion, for the Arab world has at no time been exclusively Moslem.

It is only in the countries politically or emotionally affected by the political aims of Zionism and its Western sponsors that Arab-Jewish conflict has broken out periodically, since the end of the First World War, or that the terms "Arab" and "Jew" are even regarded as mutually exclusive. Here, in Tunisia, I found complete concord. To emphasize the integration of the new state—a secular state, like India—the small Jewish minority, though less than one and a half per cent of the total population, is represented in the Tunisian cabinet.

The Government ministers must surely average a record triumph for youth. Bechir Ben Yahmed, the Minister of Information (a man of exceptional energy and ability) is only 28 and many of his colleagues are in their early thirties. The mental outlook of the Neo-Destour leaders is progressive. This is a loose term and can easily be misunderstood, but it would be even more misleading if I described it as "Western" or "European," though many ideas which generated in Europe have their place in the plans which Habib Bourguiba and his colleagues are making for the future of Tunisia.

Most startling, to me, was their attitude to women. I had seen, in India, the rapid evolution of women's rights and of women themselves in the struggle for freedom. Gandhiji, with his unerring capacity for linking up two wrongs and two rights, had always urged sex equality as the logical aim of all who sought freedom from foreign oppression; and he had seen also that the emancipation of Indian women would more than double the force

of Indian nationalism. Just as the emancipation of the Harijans was an inseparable part of his gospel, so it was with his views on the place of women in society: all truly progressive causes could march side by side, each helping the other—and that, short of a definition, is as clear a picture as I can give of what I mean by "progress" or "progressive," for the words imply movement and a whole complex of values with an essential consistency.

In Africa I had often been disappointed to notice that this conception of a social, political and economic "wholeness" was lacking, especially with regard to women. In East, Central and South Africa I had often discussed the matter with African men who could see neither the essential rightness nor the political expediency of letting women share both the national struggle and the fruits of its ultimate success. In cosmopolitan Cairo I had noticed many signs of progress, as I understand it—the emergence of the educated Egyptian woman, the absence of the veil and (in general) of polygamy. But it was only a beginning and had not, as yet, greatly affected the life of the peasants. It was in the Sudan that I discovered what I still believe to be an important clue to the future—the desire of the educated Sudanese man to have an educated wife. In Tunisia I was to see what I believe to be a further development of the same evolutionary process, conforming to my test of progress. For the Tunisian leaders —all men, at present—seem to have discovered that you cannot have a modern, enlightened society if half the population is spiritually fettered by traditions inherited from the Dark Ages.

Already in Tunis a large number of Moslem women—I hesitate to guess at a percentage—have discarded the veil. The lead, as in Egypt, has come from the educated women; but I noticed that those who had not yet gone all the way seemed to regard the veiling of the face as a perfunctory gesture—something they would suddenly remember and half cover their faces. But travelling over the country I soon realized that Tunis was, as I had suspected, by no means typical. It is true, I am sure, that the cultural standards of the capital tend to penetrate slowly into other parts of any country. But the national leaders were not waiting for that slow penetration—or, at least, they were not prepared to rely solely on it. By two bold strokes the new secular state has broken away from centuries of tradition. It has declared all future polygamous marriages illegal; and it has established its Constitution on the basis of universal adult suffrage, regardless of sex.

I am not one of those arrogant people who claim to know and decide when, whether and on what terms other people shall enjoy the rights I claim for myself. Democratic rights, which I take for granted, should

not, as I understand them, be refused to any man or woman. And I am glad that this principle has now been implemented in so many countries, without waiting for universal literacy. But I do also realize that education can greatly help those to whom I would not deny this right, *i.e.*, help them to make the best use of it; and for this reason I find the enthusiasm of the Tunisian leaders for universal education another cause for great hope. Once more I see two forces of progress marching in step—the political rights which will make women a power in the land and the educational programme which will help them to use that power with greater knowledge and understanding.

For a government of men experienced in resistance, but not in administration, I found the plans and achievements of the Neo-Destour leaders in the first year of independence very impressive. Already long-term policies of afforestation—so necessary in a country of long droughts and short torrents—were being carried out. New dams are to be built to preserve the water, of which Tunisia never has enough. For this purpose a new force of voluntary labour has come into existence—young men who give "national service" with picks and shovels. It is a young country and its young leaders take a special interest in the rising generation. But the greatest of their achievements, the silent revolution which may swiftly transform the whole country, was accomplished by two strokes of the pen which took Tunisia through 1300 years from the feudal, male-dominated structure of the Arab conquest to the twentieth-century conception of a living democracy.

REGINALD REYNOLDS

FELLOWSHIP

The aims and antecedents of the Fellowship of Friends of Truth were presented at the London Branch of the I.I.W.C. on May 24th by Mr. Vivian Worthington.

The Fellowship's name appeals to men of open mind, besides indicating its derivation. For George Fox's followers, now forming the Society of Friends, with its record of high and humane principles applied in private life and public dealings, first bore the designation of the Religious Society of Friends of Truth.

It is, we understand, the aim of the new movement to bring Buddhist and Hindu ideas into the Christian religion. Not a few of them, of course, are there already, but all moves towards rapprochement between the followers of different faiths are hopeful. All the world religions have a common core of truth, however it is overlaid in each with ritual and dogma. Must there not be readiness to recognize and discard the excrescences, each from his own religion, if other faiths' confirmatory insights are most to profit us?

VICARIOUS LIVING

[In our last issue Dr. Alexander F. Skutch wrote about the middle path in daily living which implied a fundamental change on the plane of economics. In this thought-provoking article an economist shows the way to the application of Gandhian principles in a life dedicated to service and brotherhood. **Dr. J. C. Kumarappa** is relentless in applying the truths proclaimed by the Soul of the New Testament teachings to the village life and the work in which he is engaged. He is a devout and practical Christian and tries to live by the Wisdom of Jesus as taught in the Sermon on the Mount. Men like Skutch and Kumarappa, and Ralph Keithan, who also wrote in our last issue—and their number is on the increase—are spiritualizing the plane of economics as men of a previous generation like Gokhale and Shastri tried to spiritualize politics.—ED.]

For some time a great deal of attention has been concentrated on how best to solve the tensions that have been created increasingly, not only among individuals, but also among nations. It is time, therefore, that we took stock of the various approaches that have seemed possible to humanity during the ages past to reduce the points of conflict.

Self-control: It is interesting to note that, about three hundred years ago, there was a school of art in Japan which represented human passions and animal desires by depicting such emotions being expressed by brutes. They represented all quarrelsomeness among men by the mischievousness of monkeys. About ninety miles north of Tokyo, in a place of pilgrimage called Nikko, there is a temple which has a frieze which depicts a creeper on which three monkeys—animal representations of mischief—are seated. With its hands one closes its eyes, another shuts its ears and the third holds its mouth. This represents the three sources of mischief in human society, and is called "Koshin Zaru."

Legal Control: Another method of approaching peace was intellectual, through legal means. Such law-giving is familiar to us in the presentation of the Ten Commandments by Moses. In our own country, Manu codified the legal approach. The latest attempt in this line is the present code of conduct held up to the various Governments as *Panchashila*. We are all aware to what extent these legalistic approaches have contributed to bringing about peace: they have been tools, too often, in the hands of organized Governments to fill the jails.

Social Control: Our Indian method of regulating our conduct by learning our right individual relationship to our fellow men through the practice of *Dharma*—in which the approved conduct is held up as the proper *Dharma* of a man—was popularized through universal familiarity with the *Ramayana*. This discipline was learnt in India largely in the life of the joint family, and

is being dismantled today by the hammer-strokes of our legal bodies.

Material Control: The present-day attempt is to follow the path of relieving the wants of the people by increasing their material possessions. We have been familiar with it in the last century through the teachings of Karl Marx. Lenin believed that having obtained their material welfare, the people would be less quarrelsome. It has been brought nearer home to us in recent years by the sustained efforts, with American encouragement, at Community Projects in our own country. Acharya Vinoba Bhave, too, believes that by transferring land to the landless labourers, or all those who till the land, we shall be able to usher in a Utopia. This experiment is still going on and it will be premature to pass judgment on this method of attaining peace and good will among men.

The Brotherhood of Man: All the foregoing methods have been primitive in that they have relied on man's own efforts, ignoring that there is the Divine Law to direct the destinies of men. One of the great contributions towards social peace has come to us through the Semitic conception of the fatherhood of God, all men being brethren with a filial bond among them. Whether a man is a black or white, brown or yellow man, as long as he is a Muslim, for instance, he is to be regarded as a brother within that religious group. We may say that, to a large extent, neither colour nor money values had created barriers among men of this type of faith. Among them a prince, a peasant, a pauper, may all sit together for a meal and treat each other gently, as they are all children of one father.

Parenthood of God: The fatherhood of God brings out only the care and nurture of the brothers of the family, but does not emphasize the tender oneness of the family. We seek this in the mother nature of parenthood. Mother care of the present day identifies an unborn child within the mother. The mother takes care of the health of the child even before it reaches birth. Everything she eats and drinks pivots round the welfare of the unborn child. Even the book she reads, the music she enjoys, the company she keeps, are all governed by the effect these will have on the unborn baby. Can any relationship between two human beings be closer?

All-considering love of this order is what is meant by "love thy neighbour as thyself." Those of us who wish to put into effect this precept of "love thy neighbour as thyself" will have to follow it up in all its implications in our daily life. Nobody who takes this seriously can enter a temple or a mosque or a church in even mill cloth, to mention only one item that touches us. Mill cloth brings at once to our mind the various items of exploita-

tion included in the course of its manufacture. Therefore we break the very fundamental rule that is given to us if we wish to identify ourselves with the producers, consumers and distributors of all things that we need for our daily lives. It is only through these practical steps to fulfil our daily needs that we can express our love towards our neighbour.

It is not possible in the short space at our disposal to examine all our mutual relationships that bring us together in our daily lives. But we can indicate a few items where we fall short of this close relationship that should govern us all. Take, for instance, housing, clothing and food. If we build a house, the work must be shared by those around us. If it be of bricks, the bricks must be moulded by those with whom we come into daily contact. The tiles should be made also by those people. The cohesive agent which brings materials together should be of such manufacture. Doors, windows and other necessary equipment for the house should also be of the workmanship of our neighbours. Instead, if we use cement from the mills and large quantities of asbestos, iron, zinc and products of this nature, it declares to the world that there is no love within us. "*If ye love me, feed my lambs.*" Whom do we feed by using steel? Whom do we feed by bringing in asbestos sheets? In such matters, the simpler we are, the closer we are to our neighbours. We have already mentioned the item of clothing. *Khadi*—hand-spun and hand-woven—brings us close to those who are in need. Similarly in food also: hand-pounded rice, *ghani*-pressed oil, etc. bring us in close touch with our neighbours and their needs.

Apart from these, the handling of their kind of tools should be a factor that brings us into close touch with the daily avocations of our neighbours. Only then shall we know their joys, their woes and sorrows; only then be able to "rejoice with them who do rejoice and to weep with those who weep." This is our approach to "vicarious living."

This will immediately show that the source of all our life is dependent on the earth, and that therefore land and its resources cannot be in private hands, and should be controlled and regulated for the benefit of all men. We cannot grow opium and tobacco when we need millet and other cheap food for feeding those who are on the margin of starvation. Nor can we grow mill cotton for the advantages of exchange when there is unemployment stalking the land. The needs of our neighbours should govern our attitude towards our resources also. Private property cannot find a place in vicarious living, except as a means of directing and regulating things needed by people to be produced, that they may consume and exchange them.

Trade by itself should demand nothing, should get nothing, apart from the considerations of the immediate necessities of the people. Luxuries, objects of art and such like have no doubt a place, but have no priority over the requirements of people existing below the subsistence level.

Therefore, we should give all our attention and direct all our efforts towards the constructive programme that has been set before us if we wish to share the life and living of the masses. This is giving effect to "loving our neighbour as ourselves," as the expectant mother guides her life according to the needs of the child to be born.

To enable generations yet unborn to think in these terms, it is necessary to have the education of our children moulded in such a form that from childhood they will learn to make their decisions with the question always before them how any particular solution of a problem will affect their neighbours. Any system of education that wholly emphasizes material considerations will be completely one-sided and will not direct our daily lives towards vicarious living.

In this form every one of us must share every other one's life with all its shades of happiness, prosperity and adversity. Only then will our human race find its goal as an Abode of the Eternal. Today, with our highly-centred individualistic life, we have forgotten the immortal aspect of our lives, in the search for the immediate pleasures and the advantages of the accumulation of things that lead to material welfare. If we emphasize this spiritual aspect, not only will all modern turmoil, hydrogen bombs and destructive weapons disappear from the horizon, but death itself will lose its sting.

J. C. KUMARAPPA

A man should orient his will and all his works to God and having only God in view go forward unafraid, not thinking, am I right or am I wrong? One who worked out all the chances ere starting his first fight would never fight at all. And if, going to some place, we must think how to set the front foot down we shall never get there. It is our duty to do the next thing: go straight on, that is the right way.

MEISTER ECKHART

THE RELIGIOUS APPROACH OF JOHN MIDDLETON MURRY

[John Middleton Murry had been one of the earliest contributors to THE ARYAN PATH and had written several stimulating essays.

Mr. Derek Stanford brings to this penetrating analysis of the heart and mind of our late esteemed friend the sensitivity of a poet and the acumen of a literary critic. He has published, besides his own verse, volumes on Wordsworth, Emily Brontë, Christopher Fry and the late Dylan Thomas. Recently he has edited two selections from the letters of Fenelon and Newman.

There is heart-warming in the parallel insights of Middleton Murry and David Gascoyne which he brings into juxtaposition here.—ED.]

The death of John Middleton Murry,[1] at the age of sixty-seven, deprives English culture of a subtle spiritual force. Mr. Murry first made his name as a deep-delving literary critic in the tradition of Coleridge and Arnold, but like his predecessors soon passed on to consider the more general issues of religion, politics and society. The nature and influence of his work was, finally, paradoxical. On the one hand, his interest in any subject was in its spiritual signification: on the other, he questioned and criticized freely the common orthodoxies of his day. Since he sought for a spiritual ground to every human manifestation, the unifying aspect of his thought was apparent. But, equally, in so far as he was led to challenge and distinguish accepted propositions, the tendency of his mind was analytic. This meant that, while busily attacking most of the existing unities of thought (the current doctrines of church and party), he was, at the same time, striving to effect a personal synthesis of his own. This synthesis slowly took shape in his magazine *The Adelphi* (which ran for some twenty-five years), as well as in numerous books published during or after these years. The last of them, *Love, Freedom and Society*,[2] was being reviewed as he lay dying.

To describe or summarize Mr. Murry's position is an intriguing but difficult task. Conventional approaches will not take us very far, but do at least help to bring his work into focus. Thus, to the literary historian of the period he might appear as a voice opposed to the fashionable nihilism of the 'twenties. Just as Matthew Arnold had contended, with the Hellenic weapons of culture, against a smug religious positivism, so Mr. Murry might be pictured as reintroducing religious ideas to a negative-minded literary public. But, when we ask what these ideas were, we are im-

[1] On March 13th, 1957.

[2] Mr. Murry's chief publisher was Jonathan Cape.

mediately in deep water. Certainly they were not the notions of the Church. "Belief in life" was one of Mr. Murry's earliest hints at his position; but, as he admitted, "Belief in life is not, strictly speaking, an idea at all."

At this point, we might defer direct inquiry to hear the theologians give their evidence. If these are orthodox thinkers of the Anglican or Roman Catholic Churches, I suppose their account would be somewhat as follows: "Mr. Murry has told us that 'the man who believes in God does not need a Church.' This phrase, by itself, serves to fix him. It enables us to identify him with the tradition of religious Dissent from the Established English Church. In many ways —in his moral fervour, his earnestness and evangelism—he represents the viewpoint of nineteenth-century Non-conformity. He does not, however, share its creed; and in this he is more easily reckoned with such a figure as Mark Rutherford (for whom he had a high confessed admiration). In Mr. Murry's writing can be detected a kind of secularized chapel-conscience. There are, none the less, certain like reverberations to be heard in his religious thought and in that of the professional theologians. A rational and liberal interpretation of the Christian Mystery was fairly common between 1900 and 1939; and Mr. Murry's books on God and Jesus (especially the latter) reflect this treatment in a magnified humanistic fashion. With the coming of the Second World War, liberal theology (with its implied belief in man as a reasonable optimistic being) received a great setback. The newer theologies (whether of Geneva, Canterbury or Rome) were severer and more authoritative in outlook. Whether they based this authority on the *ecclesia docens* or on the Scriptures, they left the individual less scope for speculation and demanded greater obedience from him. Mr. Murry's religious writing has more parallels with pre-War theology than with its post-War development. There is, however, a deepening concern (in such a work as *The Free Society*, 1947) with the collective needs of modern society, needs which can only be met at the cost of the individual, which may be said to reflect aspects of contemporary authoritative theology."

Some such account as this can only take us a short distance. It helps us to place Mr. Murry historically against certain patterns of culture, but gives us little of his personal note, which I shall now try to elicit.

To say that Mr. Murry remained an amateur in matters of theological thought is to cast no disrespect upon his writings. Many of the saints and mystics were far less learned in this field than he; and one can instance numerous cases where this very sort of ignorance, in conjunction with a keen intelli-

gence or a quick sensibility, has resulted in work of outstanding vision. (Reference may be made to the "unprofessional" writings of Jacob Boehme, Madame Guyon and George Fox.) Indeed, professionalism has often been, in theology as elsewhere, an obstacle to the spirit. Its craft and its *a priori* "know-how" have come between the soul and its immediate knowledge of God. The academic theologian, however sincere in personal faith, must largely begin with a set of terms, a number of accredited spiritual units. With the freelance religious thinker, experience and not its "given" expressions is the starting-point of his meditation. Even in the field of abstract thought, more depends than we realize on "the experiencing nature," without which a manipulative skill may prove barren of permanent results. It was, for example, Luther's guilt, his longing for certitude of redemption, more than his ability in Occamite thought, which fired the great train of the Reformation. This "experiencing nature" eminently belonged to Mr. Murry. Its marks upon his writings are firm and clear. Whether or no it procures our assent, we know his thought has been inwardly arrived at, has been registered and checked on the pulse of his feeling. Can we go back and trace this "felt thought" to something fundamental in Mr. Murry's disposition?

The philosopher and biologist Richard Woltereck has distinguished between two instinctive "resonances" or approaches to the universe. There is the resonance of wonder, whose reactive expression is joy, and there is the resonance of dread, whose reactive expression is fear. Either of these, in men or in nations, may at one time determine the prevailing spiritual temper. Now it is with the first of these that Mr. Murry responded to life. The word "wonder" sounds and resounds through his early and formative writing. "The excitement of wondering what it is all about," as he casually terms this resonance, can be seen as the psychological gene from which his religious awareness springs. Mr. Murry does not start with a proposition (which is the verbal and reasoned form we give to an experience): he starts with the experience itself. This experience partakes of the nature of thought, but since Mr. Murry denied the Crocean principle of thought and expression being one, he feels he is dealing with something substantial, a real entity of the mind. This entity, as manifest in wonder, comes to him in its immediate state, a sort of pre-verbalized secret or wisdom. And here we may remember Kierkegaard's words that "Wonder is the sense immediacy has of God and is the beginning of all deeper understanding."

One of the classical statements of Western religious consciousness was made by John Henry Newman. "I rest," he wrote, "in the thought of

two and two only supreme and luminously self-evident beings, myself and my Creator." What he posits here, in its highest spiritual form, is the strange duality of subject and object, of selfhood and "otherness," as we may call it. We may think, if we will, of two cosmic mirrors reporting and confirming each other's existence, or of one mirror facing the back of the other so that the reflection is only one way. But however we choose to image the idea, the thought of two elemental beings remains. This opposition, which is later revealed as an ultimate mode of partnership, is described by Mr. Murry in an essay written shortly after the death of his first wife, Katherine Mansfield. He tells us how he felt the need to be on his own, in order to regain some sense of meaning which he had lost. He left London to stay in a solitary country cottage, where the following experience took place :—

Then in the dark, in the dead, still house, I sat at the table facing the fire. I sat there motionless for hours, while I tried to face the truth that I was alone. As I had wanted to turn back, so now I longed to turn away. There was in me something that simply would not look, and, again and again, as it turned its eyes away, I took its head in my two hands and held its face towards what I had to see. Slowly and with an effort I made myself conscious that I was physically alone. Prompted by some instinct, I tried to force this consciousness into every part of my body. Slowly I succeeded. At last I had the sensation that I *was* in my hands and feet, that where they ended I also ended, as at a frontier of my being, and beyond that frontier stretched out the vast immensities, of space, of the universe, of the illimitable, something that was other than I. Where I ended, it began—other, strange, terrible, menacing. It did not know me, would never acknowledge me, denied me utterly. Yet out upon this, from the fragile rampart of my own body, I found the courage to peer, to glance, at last to gaze steadily. And I became aware of myself as a little island against whose slender shores a cold, dark, boundless ocean lapped devouring. Somehow, in that moment, I knew I had reached a pinnacle of personal being. I was I, as I had never been before—and never should be again.

It is strange that I should have known that. But then I did know it, and it was not strange.

What happened then? If I could tell you that I should tell you a secret indeed. But a moment came when the darkness of that ocean changed to light, the cold to warmth; when it swept in one great wave over the shores and frontiers of myself; when it bathed me and I was renewed; when the room was filled with a presence, and I knew I was not alone—that I never could be alone any more, that the universe beyond held no menace, for I was part of it, that in some way for which I had sought in vain so many years, I *belonged*, and because I belonged, I was no longer I, but something different, which could never be afraid in the old ways or cowardly with the old cowardice. And the love I had lost was still

mine, but now more durable, being knit into the very substance of the universe I had feared.[3]

A similar type of experience is related by the poet David Gascoyne in his book *Night Thoughts*. (I quote him here, since there are reasons for believing that he has been influenced in his thought by Mr. Murry.) The final prose-poem "Encounter with Silence" describes the solitariness of the individual being over against the still "otherness" of night. But at length this dumb and alien silence makes itself felt as a spiritual presence, the psychic presence of unknown neighbours. Our sense of solitude, says the poet, is largely illusory: "all those who are isolated in their solitude are really alone only because they do not actually realize the presence of other beings like themselves in the world." The poem closes on the conclusion that "We are closer to one another than we realize. Let us remember one another at night, even though we do not know each other's names."[4]

It is noticeable that neither Mr. Murry nor Mr. Gascoyne, in the passages quoted, makes mention of God, much less of the Three Persons of the Christian religion. But then, as Mr. Gascoyne has elsewhere suggested, the important division among contemporary thinkers is not that between atheists and orthodox believers, but that between those who are and who are not aware of the existence of the "non-self" and its mystery. This mystery is one which Mr. Murry, in all his writings, perceives and explores. Perhaps for us today this constitutes the real *mysterium tremendum*, without some sense of which God remains a sorry word.

DEREK STANFORD

POCKET BOOKS

Bertha Gaster, (*The Unesco Courier*, February 1957) believes that cheap reprints of more expensive editions were not unknown even as far back as ancient Rome.

According to Martial, the Roman satirist, who lived in the first century A.D., a copy of his epigrams was selling for five denarii at Atrectur's, while round the corner it could be got at Tryphon's for only half a denarius. And Tryphon was making a good thing of it too, Martial assures us.

Collins Paper Books, Ltd., London, have recently started a new series of pocket books—Comet Books. Their first five reprints cover a fairly wide range of subjects: biography in *Albert Schweitzer: An Introduction* by Jacques Feschotte and *The Eisenhower Brothers* by Bela Kornitzer; astronomy in *Guide to the Moon* by Patrick Moore; physics and the theory of Relativity in *The Universe and Dr. Einstein* by Lincoln Barnett; and pre-natal and early care for mother and child in *Your Baby*. Priced as low as Re. 1.00, they are bound to be popular in India.

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[3] *To the Unknown God* (Jonathan Cape. 1924), pp. 42–44.

[4] *Night Thoughts* (André Deutsch. 1956), p. 48.

WILLIAM LAW

A DISCIPLE OF BOEHME

[In this thoughtful article **Mr. Peter Malekin** brings out much of interest regarding both the eighteenth-century English mystic William Law and his seventeenth-century inspirer, Jacob Boehme, almost unlettered, but wise in the things of the spirit.—ED.]

Not many people have heard of William Law. Only one of his works, *A Serious Call to a Devout and Holy Life,* is at all well known, and that is neither his best nor his most typical book.

William Law was a clergyman of the Church of England. Born in 1686, he was educated at Cambridge, where he became a Fellow of Emmanuel. In 1714, however, he gave up his fellowship and all hope of a career in the Church by refusing to abjure the rights of the exiled Stuart Kings. For a while he played some part in the affairs of the non-juring Church, but spent most of his time at Putney, where he acted as tutor to Edward Gibbon, the father of the historian. In 1740 he retired to King's Cliffe, his native Northamptonshire village, and set up house with two ladies, Elizabeth Hutcheson and Hester Gibbon. The three regularly attended the services of the local parish church. Their large income, once their immediate needs were satisfied, was distributed among the poor; much of it they gave with their own hands in the form of food and clothing. They themselves lived in frugal comfort. At King's Cliffe Law remained until his death in 1761.

As will be seen, the external circumstances of Law's life were hardly exciting. His real adventures were adventures of the mind and heart.

In 1717 Law was a High-Churchman. His first publication was a series of letters against the Bishop of Bangor in which he defended High-Church principles. These and his other early controversial writings are masterpieces of their kind; the best of them is his answer to a book called *The Fable of the Bees.*

It has often been stated, particularly by Canon Overton in his biography of Law, that Law remained a churchman to the end of his life, but this is untrue. Law later quite abandoned his first legalistic conceptions.

In his next phase, Law wrote as a moralist. It was in 1728, towards the end of this period, that the *Serious Call* appeared.

At some time a little before 1737 Law began to study Boehme. From then until the end of his life he devoted his extraordinary gifts as a writer to the exposition of Boehme's philosophy. Law had one of the finest of all English styles and his mind was unusually clear. He was therefore in many ways an ideal

eighteenth-century champion for Boehme, but perhaps his greatest qualification was that Jacob Boehme's mysticism became a way of life and a psychological experience for him. After contacting Boehme, Law no longer writes as a commentator on matters fathomable by reason alone. Rather he writes as one born in a blind world who has caught a glimpse of light, who *knows* that it exists and that its wonders can be made manifest to man. He pleads with all the power of his earnest nature that others too should use their eyes and see. He repeats again and again that all he or Boehme can do is to persuade others to see for themselves. Unless the truth of Boehme's great philosophy is experienced as a birth of the Christ principle in man's soul, says Law, it must remain a merely rational notion and cannot become a spiritual benefit.

Two other great changes occurred in Law's writings after 1737. The first was that instead of attacking others with brilliant polemics Law contented himself with presenting Boehme's philosophy for those who desired it. The second change was in Law's style, which became full of the warmth of compassion.

Law's Boehmenist writings divide into two periods. The first group of books appeared from 1737 to 1740. These show the immediate impact of Boehme. In them Law developed his exposition of Boehme's philosophy, culminating with a fairly full statement of it in his *Appeal to all that doubt and disbelieve the Truths of the Gospel.* He here abandoned his old churchmanship, saying that no sect has the whole truth, and that external ceremonies are only of use as they forward the birth of Christ in the soul; however, he honours the good intentions of organized religion and advocates the performance of religious duties in a non-sectarian spirit.

From 1740 to 1749 Law remained silent. He learnt German and studied Boehme constantly. After 1749 he wrote a series of great mystical works, *The Spirit of Prayer, The Way to Divine Knowledge* and *The Spirit of Love.*

Law's exposition of Boehme's thought takes the following form. He utterly repudiates the idea of creation out of nothing as a logical absurdity. The universe exists as an emanation from God. God is threefold. The father is a hidden Fire or Will to Manifestation, which begets the Son or Light or Desire, the outspoken Word or Logos of the Deity. From Fire and Light proceeds the Holy Spirit or Love. These three are inseparable in the Deity, and this "process" of generating and proceeding is an eternal one. From the triune God emanates Eternal nature, also known as the Glory of God or the Kingdom of Heaven. This is the world of archetypal unity, a condition to which our world aspires in an inferior degree.

The Fire of the Father has a dual aspect. This duality passes into the Son, into the Holy Spirit and into Eternal Nature. In all these it is a duality in unity, each aspect finding its fulfilment in the other. This duality, once manifest, may be analyzed into a trinity, and yet again into seven "forms" or "properties." In Eternal Nature these seven forms are one. In temporal nature they underlie all phenomena from the movement of the planets to the psychological processes of man.

Eternal Nature is perfect and copies the "process" of Deity, *i.e.*, the hidden fire in it generates light in it, and from them proceeds love.

From Eternal Nature came temporal nature. Eternal Nature was peopled by angels, who were not created directly by God, for God creates nothing directly, but were born out of Eternal Nature. The will of these creatures was a spark of the Divine Will and therefore free. Some of them desired to know the source of manifested power, which source was one of the two aspects of the fire in Eternal Nature. The two aspects were a dark hellish fire known as the fire of God's wrath, and a bright heavenly fire, known as the fire of God's love; in union the bright fire drew strength from the dark fire and transmuted its wrathful nature, thus generating light and love and causing perfection. Evil can occur in manifestation only through a separation of the two aspects, for all qualities as combined in God are perfect and necessary to one another. The effect of the angels' willing was to manifest the dark fire in isolation, which created hell, and into it fell those angels who had willed to know it. Through the manifestation of the dark centre in themselves they became devils and the Eternal Nature about them underwent a similar change, becoming dark and hellish.

To counteract this change the Light and Love of God immediately began to manifest themselves as far as was possible in the falling Eternal Nature. The result was the temporal nature in which we live. Here the physical sun represents the Divine Light and Love, and its influence checks the manifestation of the dark fire. Within temporal nature in its first paradisiacal state the dark angels were trapped and their activity quite inhibited, for they can act only in a medium akin to themselves.

Man, the microcosm, was breathed forth for this new world. He was a new creature, but the "essences of his soul" came out of God and never were not; hence all knowledge is present within the soul. Adam, the first man, shared the nature of heaven, of hell and of the temporal world.

Man's purpose was to raise fallen temporal nature to its original state by manifesting within it his eternal nature. He also, however, fell by

willing to know the good and evil of temporal nature. His fall was gradual and as it continued, Adam, originally androgynous, lost his power to procreate by his will and imagination; in consequence, his "Eve was taken out of him," and the sexes divided.

Man's falling caused a falling in nature and a partial restoration of the devil's power to act. The devil's temptation of man completed the Fall.

Once more, however, the Light and Love of God manifested themselves in a fallen creature as far as was possible. Into the fallen soul of man was breathed the "seed" or Christ principle, through which man could regain his former state as an angel of power and glory. This seed is a divine spark in the souls of all men. Regeneration is the bringing to birth of the Christ principle in the soul. The controlling factors in the process are the human will and desire. These can be directed towards the dark fire centre, towards temporal nature, or towards the divine centre in the soul. If a man desires the first, he becomes a devil. If he desires the second, then during life he is open to the divine influence of the sun, but at death he falls into the dark centre of his own nature. If he desires the divine, he becomes an angel. The desire for the divine within is faith, for faith is a hunger and thirst for God in the soul and not the assent of the reason to a set of propositions; hence any man of any race, time or religion may have faith and become a Christian, *i.e.*, a regenerate man.

The Christ principle was peculiarly incarnate in Jesus, whose life not only typified the process of regeneration, but made it possible for others to become regenerate; for the Christ in Jesus overcame both temporal and hellish nature, thus making possible a restoration of the divine harmony.

Law says a little about man's position in fallen temporal nature. The universe is a unity bound together by magnetic force. Each part of it is linked to the microcosm, man, who affects the world about him by his thought and feeling and is responsible for the disharmony in his environment. Man's physical body is a mere shell which came to him as a result of the Fall; within it he has an inner body and inner senses. Physical nature likewise has an inner causative principle. Man's will and thinking power derive from the Divine Will and Thought and are therefore free and potent. The thinking power is not, however, reason, but is above reason. The human will is a magical force, for it stems from the Divine Will which caused the magical birth of all things. Man's temporal environment strives to regain its eternal state in which the four elements of this world were only one. It does this by the fire in nature trying to generate the Son and Holy Spirit in it (compare the *tamas, rajas* and

sattva of the *Bhagavad-Gita*), but it can only do this in a temporal way, which is why the world is subject to decay. At the end of the world physical nature will be swept away by a purifying fire and the light and love of Eternal Nature will again manifest in its place.

Prayer was important for Law, but he used the word in Boehme's sense, *i.e.*, as a fervent direction of the will and desire towards the birth of Christ in the soul; to ask for anything else was not prayer in Law's eyes. Prayers in words asking for this birth were good, but the highest kind of prayer was an abiding desire pervading the whole of a man's life. Man's desire had to be single, for to desire the divine meant taking the desire away from everything else.

Law's opinion as to whether the devils could regain their first state changed; his final belief was in universal redemption.

Law was an ardent pacifist and wrote with great feeling against the killing of so many young men who, had they lived, might have come to seek the divine life.

Law's God may be called personal or impersonal, provided one is clear about the meaning given to the terms. God was, for Law, fixed beyond all change as a source of love which streamed into the whole of manifestation as light streamed from the sun. Only those did not receive it who willed not to have it.

Law's system has similarities to Plato's. Eternal Nature is like Plato's world of archetypal Ideas. Their explanations of beauty are also similar, *e.g.*, Law says that a jewel is beautiful since its clarity is the nearest earthly approach to the translucence of Eternal Nature. Another similarity is their suspicion of art, for Law thought art dangerous because it diverted the attention from the birth of Christ in the soul.

There are certain aspects of Boehme that Law does not mention. He never elaborates the nature of the seven properties except in so far as they relate to the first psychological stages of regeneration; he does no more than mention man's inner body; he does not deal with Boehme's astrology; above all he does not mention a cardinal doctrine with Boehme and many other German mystics, that of the "Abyss." The Father is with Boehme a kind of unmanifested Logos which knows itself in the Son; behind the Father is the "*Ungrund*," the "Abyss" or "Bottomless," which, like the Father, cannot be known by man. The "*Ungrund*" is the Absolute, and the Father the first Will to manifestation which arises in the Absolute.

It has been claimed by Mr. Stephen Hobhouse that Law's silences indicate modifications of Boehme's thought. I believe this to be a mistaken interpretation. Boehme often says that he will write on some point in such a way that

the profane cannot understand him, although his fellow students of the mysteries of divinity will understand him well enough. Law was most impressed by the fact that reason was not the faculty to be used in understanding the mysteries Boehme wrote of, and equally by the fact that divine understanding could only become active through unswerving devotion to the Christ within. Hence much of Boehme's system was not for the many. Some doctrines were too deep, while others would mislead the worldly in a pursuit of selfish power and hidden knowledge. Therefore Law was silent about certain things; but to those ready for Boehme he gives directions as to which books and chapters are the best to read first. Boehme was for Law not a man who held certain opinions but "the heavenly Illuminated, and blessed *Jacob Behmen*" as he calls him in the *Spirit of Prayer*.

Law at one time intended to translate Boehme, but never did so. There is a translation in his name, but it is not his; it is a reprint of a seventeenth-century translation published by some of Law's admirers many years after his death.

Law's later writings have influenced individuals without ever starting a "movement." Parts of them have been republished recently by Mr. S. Hobhouse with a commentary; the book is in a form most suited to a Christian audience. Parts of them have also been republished in Mr. Aldous Huxley's *The Perennial Philosophy*, a work of more general interest. Among others, Louis Claude de Saint-Martin read Law, and *The Way to Divine Knowledge* was translated into French by one of Saint-Martin's friends under the title of *La Voie de la Science Divine*.

PETER MALEKIN

Never are we so poor as men want to make us. Always we have the wealth which we are, the beauty which we live.

ERNST TOLLER

BEAR WITH US

[In his interesting article **Mr. A. R. Williams** is pleasantly provocative. He has tellingly shown the weakness of organized and proselytizing propaganda. But many such organizations have true aims and moral purpose. Such should defeat the overlapping process by an intelligent co-operative spirit. Also, none should overlook that founders and promoters and organizers of associations are actuated by a zeal and an enthusiasm for benefiting their fellow men. The true worth of a service-rendering organization consists in its programme and policy: does it promote that true Brotherhood which is universal in its scope and impersonal in its motions? Once a man is satisfied of this, it is his privilege, if not his duty, to help that organization. For the success of such bodies it is necessary to inculcate those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement.—ED.]

In Britain nearly every contingency of opinion is provided for by some voluntary organization devoted specifically to the purpose. If one loves dogs there is a Canine Society; for those more sentimentally inclined a Tail Waggers Club. Surprisingly there is no Anti-Dog League to amalgamate those who object to the noise of dogs, their danger to traffic, their mischief in gardens and premises and their befoulment of pavements, besides the waste of money and food and affection on them.

For those whose love of animals takes a more generalized form the R.S.P.C.A. exists, while those who feel strongly on the subject may join the Anti-Vivisection Society. People who attach more importance to children may support the N.S.P.C.C. All these welcome members and subscriptions to strengthen their causes and help forward the good work.

So do hundreds of other associations of individuals pledged to particular reforms or activities. Abstainers from meat enrol themselves in a body for the advocacy of vegetarian diet, while those who regard alcoholic beverages as evil have their organized campaigns to suppress such. To some smoking is equally the object of detestation, giving rise to an Anti-Cigarette League. A different and more deleterious form of fumes engages the antagonism of the Smoke Abatement Society. A society also functions to reduce the excessive amount of noise in towns. Its attitude toward music and radio raises delicate problems in human reactions to noises; likewise in definition of sounds pleasant or unpleasant.

Similarly sports and games all have their clubs and leagues, as the tendency to bet and gamble on them has produced societies whose purpose is to restrict the laying of money on win or lose chances in play. Devotees of hunting, coursing, fishing and shooting band themselves

together socially to enhance their skill and pleasure; so opponents of such diversions have promoted organizations aimed at suppressing blood sports by persuasion and legislative action.

In religion is a wide choice from the Roman Catholic Church to innumerable non-conformist sects. People who assume morality to be of greater importance may join the Ethical Movement, as those who love a hearty, noisy creed can find it in the Salvation Army, or seekers of quiet achieve it in the Society of Friends. Reasoners who base their ethics on logical deduction have the Rationalist Press Association in which to incorporate themselves, whereas those who reject religion entirely can consort with others of like views in the National Secular Society. All these religions and anti-religions have their subsidiary organizations devoted to specialized aspects, such as youth groups, and for sabbatarian enthusiasts the Lord's Day Observance Society.

As to youth, so a variety of organizations are offered to women in which to combine, usually for the advocacy of something. Among the vast intricacies of the Co-operative Movement are Women's Guilds. Some Trade Unions admit women to membership. Alternatively the National Union of Railwaymen has Railway Women's Guilds. Most of the Friendly Societies register women as full members or open special lodges for their benefit, or enrol them in some way. Nearly all villages now have Women's Institutes, and the same idea is spreading to cities and boroughs in the form of Townswomen's Guilds. Squeezed between the company stores and the co-operative, small traders are abandoning individualism to amalgamate in self-defence.

Political parties are pleased to enlist adherents, all of them also having cognate organizations devoted to particular aspects of national and civic life, and youth and women. International campaigns on behalf of various causes exist, of which the League of Nations Union has now transferred its energies to the United Nations.

For working men and women there are Trade Unions ranging from general workers up to the most skilled crafts. Much similar but particularized are the National Union of Teachers, the National Association of Local Government Officers, the Union of Postal Workers and the Civil Service Association. Ex-servicemen are catered for by the British Legion. Doctors and lawyers wax indignant at being called trade unionists, but nevertheless have their closely knit corporations to watch over their interests and carry on propaganda.

So the list could be added to, page after page, as Rotary, Buffaloes, Freemasons and innumerable others, of most diverse features and aims, but all bearing testimony to the Briton's capacity for associating

voluntarily with his fellows, either for mutual benefit or publicity or to bring pressure to bear upon government and local authorities in the hope of altering laws or administrative decrees.

It must not be overlooked that these multifarious societies create vested interests in the shape of paid secretaries and other officials and their staffs. Some of these jobs are quite good ones for men and women who can organize, speak, handle statistics and correspondence or write specialized journals and pamphlets.

There must be few people whose lives are not influenced or affected by organizations, even if they are not members of one.

That there are too many societies is evident to anyone who consults a reference book listing them. They overlap badly, often several covering nearly the same ground, wasting energy and manpower and money by separately championing the same causes instead of combining for united effort. A great deal of amalgamation seems necessary.

The ideal would be one huge organization which all persons could join:

THE SOCIETY FOR MINDING OTHER PEOPLE'S BUSINESS;

briefly, in the present craze for indicating by initials,

the S.M.O.P.B.

A. R. WILLIAMS

A LUNATIC SYSTEM

That injustice turns the tables on its perpetrators is the conviction of all truly moral men ("With what measure ye mete it shall be measured unto you again"), but the fact is not always obvious. James Cameron's comment, therefore, on the *apartheid* situation in South Africa, under the heading "The Pay-off" (*News Chronicle*,) is worth consideration. In Durban the 'whites' are only half in number of the 'non-whites!' The City Council, already losing £100,000 a year on municipal transport, has just voted to enforce complete racial segregation on the city's bus services, and will now have to resort to further large-scale borrowing in order to purchase a new fleet of buses for the separated passengers. *Apartdeid* is already in operation with the city's taxis and car-hire services, so that "whites" in districts served only by "non-white" car firms, are debarred from using a taxi "even in the direst emergency" (a case was reported in the same newspaper, some months previously, of an injured European who died, because a 'coloured' ambulance was not permitted to carry him to hospital). Cameron goes on to say:—

> Thus does this lunatic system drive itself through the maze of prejudice into the dead-end of uselessness. The mad thing about *apartheid* is not that it is inhuman and immoral but that it will not, cannot and in no circumstances will be able to *work*.

It is like the fable of the stomach and the limbs, which refused to acknowledge their relationship with it, and so, in starving it, died themselves of deprivation. But when people's understanding is itself "segregated," they do not grasp the simple truth, that brotherhood is not only ethical but practical.

NEW BOOKS AND OLD

THE REALM OF THE PSYCHE*

This is an outstanding book whose title gives no indication of its quality. Here is no mere opening of the doors of perception by experiments with lysergic acid (one of the hallucinogens, similar to mescalin). What gives the book its vital importance is the evidence of a "discerning power" that pierces through the illusions of the "enchanted garden of Klingsor" disclosed by the drug, and finally brings the author to discontinue the experiments halfway through the planned series.

For he is undoubtedly one of the "forerunners," for whom the veils between the spiritual and material natures are partially thinned, so that "remembrance" gleams through. One has only to read his lovely poem "A Swan," or feel the significance of his vision of the spiritual "sun" experienced some twenty years earlier, to see this. It was obviously neither the excuse of serving as a scientific "guinea-pig," nor mere curiosity, that impelled him to the experiments, but the fundamental urge that draws men from the unreal to the Real, from darkness to Light, from death to Deathlessness. As the experiments unfold he becomes increasingly and urgently aware that the supposed short-cut offered by the drug is a dangerous by-pass, and no substitute for self-discipline and will, which alone bring ecstasy rightfully earned.

He feels the exhilaration of the heightened sensibilities and fantasies without being persuaded of their basic reality. He sees how the "denizens" of his own nature are symbolically objectivized under the drug's influence, only to assert that there must be other and better ways to self-knowledge. The drug may reveal "too much, too suddenly, too violently" before one is prepared to deal with the revelation, whether it be of "monsters" or of "angels," and, if unarmed, one may well be lost in either the darkness or the light. The right price has to be paid for self-knowledge, otherwise the payment for "trespass" will be beyond one's means. To use these levels of enhanced consciousness simply as an escape from the outer world is to deny one important aspect of this life, "its capacity for compassion." The ordinary waking consciousness, he affirms, is "the point of departure."

What makes this book both memorable and heartening is the interplay of the two polar aspects of awareness, the acute perception of the phenomena and intuitive understanding. There is accurate observation, in vivid and expressive writing (Mr. Ward has the poet's gift), but all through the phantasmagoria we find a kind of overshadowing "presence" that intervenes in different ways, yet remains detached. Mr. Ward terms it "the observer," protecting, warning when the threshold of danger is neared, though *at times* seemingly "asleep."

Its action is felt as an undercurrent —"The lesson to be learned from this is . . ." "This symbol refers to . . . ." "There is a spiritual aspect to this." "This is the stage at which you feel you could imagine anything and make it real. But one wants what *is* REAL" (p. 178). The criterion of judgment is

* *A Drug-Taker's Notes.* By R. H. Ward. (Victor Gollancz, Ltd., London. 222 pp. 1957. 16*s.*)

always in the higher, even though part of the consciousness temporarily becomes a dreamer of his own thought-imagery. There is a higher gaze, calm, impersonal yet not cold, the same whether regarding the wonderful, satisfying panorama of "clouds-in-themselves," "beyond judgment or comparison," or, a little later, his own petty vices. "One noted these deficiencies of character, for which one might normally blush, as if they were things seen under a microscope; again, one was objectively detached." (p. 160)

A remarkable and unusual book like this is bound to be judged variously. Some fools will doubtless ignore the warnings and see only the glamour of the exciting marvels recounted. Others will hide their discomfort of ignorance by sophisticated whimsies about it. Psychiatrists will interpret it according to their own theories. But for the genuine seeker after self-knowledge the book has much to offer. And those readers who have already begun some serious study of the inner, causal side of nature will find this independent and vivid evidence making theory come alive, particularly in the following "meta-physical" perceptions:—

(1) Consciousness divides into "the observer" and "the rest," the latter an inconsistent aggregate of many "personalities." (p. 46)

(2) Physical forms have no rigid outline, but a constantly shifting "wavy" edge (p. 62). According to Occultism, the ever-whirling lives extend beyond the actual outer limits of physical form.

(3) "Dead" matter is really "*living* dust-motes" carrying memories of their many transformations. "... all this history still lived in the wall," its constituents "were in some mysterious way still related to all other particles." (p. 85)

(4) A living geometrical figure (symbol of a summing-up) underlies the outer form, "an ineluctable pattern" indicating that the universe is in *order* down to the smallest detail (pp. 30-1)—even the grass blades ranged themselves thus (pp. 172-3). Sanskrit learning defines the *linga sharira* as the invisible, energic, design pattern of every physical form.

(5) Synæsthesia characterizes every aspect of inner perception and action. One example after another corroborates ancient traditions as to the original and fundamental unity of all Life. And, as Mr. Ward suggests, this synthesis is not "a drug-induced disorder, but a truer way of perceiving the real nature and relations of things." (p. 139)

In the experiment "Barbaric Splendour" the curtains and darkening view through the window are transformed into "firework displays, great landscapes, impossible and glorious fantasies" (p. 90), whose colour is heard and seen in a profoundly moving way—a common narcotic phenomenon.

In the experiment "The Hanged Man," an "intimation" of the eternal, showing all "actuality" as dream, was almost simultaneous with the hallucination of the noose tightening round the author's neck. In the participation *mystique* that followed, the experimenter, in the utter desolation of a condemned man, felt himself one with the most and least guilty of his fellow men. "Each of us shares the crimes of everyone else, even those crimes which we believe to be wholly alien to ourselves." (p. 143)

The terrifying vision in "The Face of Time" gives another synthesis. The author sees his triple face in the mirror, past, present and future at once,—boy, man of forty-four and ancient in one. "... the young face was rushing back towards birth, while the old face was rushing forward towards death, and ... *these movements in opposite directions were really one movement in a direction unknown to us* ... birth and death meet in a single point" (p. 64). Time moves, not in a straight line, but in a circle, and beyond it is the terror of the infinite.

In all the fantasies, whether the æsthetic, heroic "Trojan War" or the rumbustious maritime comicalities, there were the "magical" transformations that *did* things to whatever object the attention was fixed upon. At the same time, the child-like suggestibility induced by the drug (a peculiarity of its action) made one the passive recipient. Yet transcending this subject-object relationship was the "observer," in charge, and in a certain way responsible. He was on a higher level of the scale of consciousness "whence he had a new and truly objective point of view, a synthesis of both." (p. 87)

(6) The subject's own thought and mood determine the nature and tone of the experiences. "... it was I who ordained 'pleasant dreams,' and the drug which decided what they should be" (p. 100). The overwhelming horror of *knowing* himself dead in the foul, fearful stench of the charnel-house ("The wages of sin is death") was the outcome of

his "murderous sentiments" at the "infernal" female chatter in the next room at the beginning of the experiment. The slightly tipsy, companionable vulgar jollification of "A Nautical Night Out" followed an encounter with sailors on leave, coupled with his own growing conviction that the drug could really offer nothing but frivolities. If only we could realize the vital lesson here! We are, all unaware, forever creating our inner environment of heaven or hell, by whatever our thoughts and desires set going in the flowing responsive currents of this inner "light-stuff," that reacts back again upon us (even though ordinarily we are unconscious of it). Mr. Ward writes more than once of the quality of "light" that accompanied and vivified the objects perceived. Kabalists and fire-philosophers used the term "the astral light" for this same fascinating, luminous, "fluidic" substance-force, with its mouldable-image quality, its hypnotic power, and its threat of absorption to all who could not overcome its psychic deceptions.

Mr. Ward's final judgment is that narcotic experience is a false way of escape, opening only to yet another layer of obsessing dream. The only real way up the scale of consciousness "is the long and narrow way of discipline in the renewal of the mind."

On one point, however, the present reviewer would perhaps disagree with him. The adoring, mystical awareness of God in the transcendental experience of a deeply religious man, related at the end of the book, is placed by the author far higher than his own drug-induced visions. Yet, to one person at least, that religious vision, however wonderful, does not carry the same conviction of the soul's existence as does the fact of the higher, noetic, "presence" reflecting itself *even* in the midst of the illusions, terrible or glorious, of the narcotic experiences, and exposing the perfidious beauty of this psychic "Hall of Probationary Learning" for what it is. This spiritual, intuitive, discerning power is seen to be *awake and active* even there, though its intervention must have been earned.

Mr. Ward feels that his experiences lack the "passion of love" and sacrifice, the feeling of "perfection without duality" given by the religious vision. Such "personal-spiritual" experiences, however, should be examined in the light of Eastern teachings about the blissful self-created "heaven" each human being images round himself after death. However much such radiant "heavens" mirror their creators' highest ideals and aspirations, giving added strength for the next descent of consciousness, they are still conditioned, just as are the lower psychic fantasies, by their creator's outlook. They are blissful, noble, satisfying, strengthening, but they are not yet the REAL. Although no outsider dare judge the actual character of the religious experience described, nevertheless the fact has to be faced that goodness, however exalted, is not spirituality. "God-intoxication" *may* still be intoxication. The "knower of the field" may lose himself in "the field" at whatever level, and forget he is "the Knower."

What gives fundamental value to Mr. Ward's book is this "discerning power," for mankind's greatest need today is the "cultivation" of this to complement the mental understanding. There is hardly a page in the book on which the reader will not find something of value, either for evidence or for illumination. To "point out the Way" to a world bent on "flight from" instead of "*Flight* towards" is surely an act of compassionate dedication, and one hopes, profoundly, that some few readers will respond to the author's cry of "Sleeper, awake!"

W. E. WHITEMAN

[Readers desirous of obtaining more detailed knowledge on the subject of the states of human consciousness, of the "serpentine" astral light, the superior Divine Astral or *Akasa,* etc., are advised to go to the writings of H. P. Blavatsky and William Quan Judge.

—ED.]

Personality: In the Light of Western and Indian Psychologies. By SITA RAM JAYASWAL. (The Indian Institute of World Culture, Bangalore. ix+59 pp. 1957. Rs. 3.00)

Each one of us is distinct, though the quality of that distinctness varies immensely in different people. It is present, too, in the animal and vegetable worlds, even in "the leaves of grass." For each created form is unique. In man, who is at once animal, human and divine, this uniqueness evolves on the conscious level as what we call "personality," a dubious word, the feminine, we might say, of "individuality" with which it is often confused. For personality is not only the living mask which individuality wears, but the soul of a person which grows in awareness through its response to the divine spirit, the informing principle of its being.

Dr. Jayaswal recognizes the elusiveness of his subject when he says at the beginning of the first of his five lectures, "What is fragrance to a flower, personality is to a person." It may be a pleasant or unpleasant, a subtle or a simple, fragrance, but it is as unmistakable as it is hard to define and analyze. Nevertheless this is what Dr. Jayaswal has set out to do, and in each of his lectures, in which he discusses in turn the definitions and the determinants of personality, its culture, the psychoanalytical approach to it, and what a mature personality means, he presents both the Western and the Indian points of view. He gives, indeed, more space to the former than to the latter. Yet if the two viewpoints are in sharp contrast, they are, also, complementary. The Western psychologist views man as a psycho-physical organism; the Eastern teacher regards him, on whatever level of development he stands, as a spiritual being. This statement would need to be qualified so far as Jung's school of analytical psychology is concerned, though even Jung buries the realm of the super-conscious and its illuminations in what he calls the "collective unconscious." But Dr. Jayaswal confines himself almost entirely to the findings of Freud and his disciples, which are of value chiefly in the field of psycho-pathology, though they do help to explain some of the superficial aspects of personality and, in particular, the ways in which it is conditioned by outer circumstance. What is lacking, however, is any conception of a pure, enlightened "I" behind all the masks which the personality assumes. In Dr. Jayaswal's own words:—

> . . . the Western definitions of personality start with the assumption that man is a human animal. That is why there is no mention of the individuality of the Divine Ego. When the Western psychologists are able to understand that man is not only a biological being, but also a divine being with a reincarnating Ego, they will modify their definitions of personality. . .

Such an integral vision of man does not, of course, exclude his animal nature, but it sees each level of his being in a spiritual perspective, sees, as Theosophy plainly states, that man "is a correlation of spiritual powers as well as of chemical and physical forces" and that these powers are centred in a creative principle which is the true selfhood. This truth is implicit in each of these lectures, but never interferes with an objective presentation of Western views of personality which, though partial, help to build up from different angles a rounded picture of what personality is and how it can ideally evolve into the mature being, "open, spontaneous, free from inhibitions and prejudices," whom Krishna describes so memorably in the *Gita*.

HUGH I'A. FAUSSET

The Art of Loving. By ERICH FROMM. (World Perspectives. George Allen and Unwin, Ltd., London. viii+ 133 pp. 1957. 9*s*. 6*d*.)

Erich Fromm is one of the most interesting of modern intellectuals. Within the strict limits of humanism, he knows and can teach a great deal, and is particularly enlightening on the subject of the Matriarchal and Patriarchal principles in humanity. In *The Art of Loving* he convincingly argues his readers into the recognition of the necessity for love in all the relationships of life if man is not to become an automaton. He believes, however, that love is an art that may be acquired by humility, concentration and self-discipline, but without help from any power greater than the human. Like all materialists, he is unrealistically confident that mankind can pull itself up—become transformed, as he puts it—by its bootstraps. It is this fundamental mistake that makes an otherwise interesting book both unconvincing and uninspiring. Like the Marxists he sees the universal desire for unification, which the mystics understand so well as the urge for at-one-ment with Reality, as a desire for human solidarity. He rightly insists that one must love oneself before being able truly to love one's fellow men; but he does not give the *recipe* for making ourselves lovable, or seem to realize that for this purpose a perfect pattern is needed, such as Madame Guyon's Pure Love.

Dr. Fromm believes in evolution but sees no necessity for positing an Evolutionary Goal, an ideal of perfection towards which to evolve. He has not yet reached Voltaire's realization that if there were no God it would be necessary to invent one. For him, apparently, the human being is the Ultimate, a transformed human being, but transformed into what? For the religionist the answer is supplied by the Perfect Man of his Faith, whose perfection has been achieved by the acceptance of an ideal beyond the human—the God-Idea, which Dr. Fromm rejects as an immature concept—and living in a state of at-one-ment with the divine attributes.

Dr. Fromm's criticism of the present loveless state of the Western world is all too obviously justified. His remedy for it—man's transformation by purely human means and the termination of the capitalist society—is not so convincing.

PETER DE MORNY

Stray Petals. By O. T. MENON. (Author, Apollo Pier Road, Bombay. 33 pp. 1957. Re. 1.25)

This slim volume of seventeen poems is attractively got up. In an interesting preface, the writer maintains that poetry, primarily, is a record of the experiences of the poet, a tale of joys and sorrows. Unfortunately his poems fail to transmit the many-splendoured glory of a poet's heart and remain commonplace and insignificant, and sometimes clumsy as in "Mother and Child."

The writer frankly states that he is "unlessoned" in the art of poetry and has not followed any rules of rhyme, technique or pattern. But his poems convey the impression that the writer has perhaps a wrong notion of the technical aspect of poetry. Had he been more careful, it might have been possible for him to improve the quality of his verse.

DILIP KUMAR SEN

A Piece of My Mind: Reflections at Sixty. By EDMUND WILSON. (W. H. Allen, London. 176 pp. 1957. 15*s*.)

Mr. Wilson is a lively and intellectual journalist who, in *The New Yorker* and elsewhere, has considerably influenced the America of his day. Now, at the age of sixty, he gives us a miscellaneous collection of views on religion, education, science, sex, the Jews, Russia, war and the state of post-war Europe, the value of which seems mainly that of succinct assessment calculated to stimulate reflection in the reader. Here and there are false statements based on insufficient information (as when he asserts that in 1954 France was lagging behind in repairing war ravages) but these perhaps we can forgive for his grasp of the subject in hand, a clear presentation and underlying common sense—all of considerable value in writings of this class.

To an English mind the most interesting chapters are, I think, those on the American attitude to the Jews, from the Pilgrim Fathers onward, and the last in the book, in which Mr. Wilson gives a vivid and tender portrait of his father, a highly civilized but neurasthenic product of his age and class, fundamentally at odds with a wealthy and materialistic world which had not yet known war and world conflict. In a period of feverish and unscrupulous commercial expansion, of "get-rich-quick," he

followed the eccentric—perhaps unique—course, for a public man in New Jersey, of never investing in anything. He regarded the Stock Exchange as a gambling house, and he did not approve of gambling.

This aloofness, this integrity, gave the elder Edmund Wilson great moral power as Attorney General of his State. Yet this incorruptible pillar of justice could not entirely escape damage in a mad money-getting world: he paid a personal penalty in increasing ill health, a nervous condition sometimes on the border of temporary insanity.

Mr. Wilson's most challenging views are those upon sex and religion. The natural purpose of "sexual intercourse, and hence of what we call love, is," he points out, "the survival of the human race and, if possible, to improve its breed." That being so, is not a deliberate mating desirable, "planned parenthood," the coupling of people calculated to produce "a new élite?" In religion his views are less advanced, not to say old-fashioned; those of a rationalist. "The word *God*," he announces, "is now archaic, and it ought to be dropped by those who do not need it for moral support." His arguments for this denial of a moving and creative force in the world seem to me specious and rather foolish. In trying to relate man more closely to the higher anthropoids, and in claiming for apes "certain signs of possessing a 'moral sense' " he degrades human kind. Man may be half angel and half devil, a poor fallible creature, but his possibilities are surely enormous and as yet perhaps unplumbed.

DOROTHY HEWLETT

The Poet's Way of Knowledge. By C. DAY LEWIS. The Henry Sidgwick Memorial Lecture, 1956. (Cambridge University Press. 32 pp. 1957. 5*s*.)

This booklet of thirty-two pages is the text of the Lecture delivered in Newnham College, Cambridge, in 1956, by Mr. Day Lewis, sometime Professor of Poetry in the University of Oxford. His main concern in this lecture is to try to decide how poetry differs from science in the measurement and assessment of human experience.

Mr. Day Lewis illustrates his serious theme with humorous asides that must have entertained his learned audience.

He asks us to suppose that Wordsworth were touring the Western Highlands of Scotland in more recent times, accompanied by a young anthropologist. Wordsworth would react to the experience of a girl singing in Gaelic by writing "The Solitary Reaper," as he did so long ago. The anthropologist, on the other hand, would make a tape recording of the song, submit it to musical experts and then conclude that by singing alone in a field she was carrying out a fertility rite.

It would be wrong to give the impression that Mr. Day Lewis attacks the scientific method as such. He does not. In fact he considers that scientific ideas can be assimilated into poetry with valuable results, and instances the work of various contemporaries such as Edwin Muir, William Empson and Kathleen Raine.

As a classicist and poet, yet a man in touch with contemporary scientific thought, Mr. Day Lewis says:—

> Man is appalled by the immensities and the minutenesses which science has disclosed for him. They are indeed unimaginable. But may not poetry be a possible way of mediating them to our imagination, of scaling them down to imaginative comprehension?

The Poet's Way of Knowledge is valuable not only for the ideas it puts forward but also for its language, which is as exact and free from superfluities as one has come to expect from its author.

ROBERT GREACEN

Russian Poetry:1917-1955. Selected, translated and with an Introduction by JACK LINDSAY. (The Bodley Head, London. xxii+156 pp. 1957. 15*s*.)

A poem in the original is one thing: a translation of that poem into another and very different language makes it almost inevitably a new and different poem. Mr. Lindsay says:—

> The versions are line for line and keep to the general stanzaic forms of the originals; I do not however attempt a beat-for-beat exactitude in metre in view of certain differences in the structure and texture of Russian and English. Russian for one thing with its assonantal systems can use double-rhymes as English cannot. In many cases I have discussed with the poet his poetry; and my aim has been above all to carry over the poetic weight and colour of the original as distinct from a grey and mechanical reflection. In that seems to me to lie true fidelity in translating.

Earlier in his Introduction Mr. Lindsay tries to give us our bearings in new and uncharted country. By 1917, he tells us, "there were several clear poetic trends with vigorous exponents. Here it is enough to note the Symbolists, the Acmeists, the Futurists, and the Peasant School." He goes on to summarize the significance of each of these four trends, mentioning *en passant* the Irrationalist Kruchenykh, the Nothingists, the Expressionists, and Cosmists like Sadofiev. By this time what should make for our enlightenment begins to deepen our confusion. All this talk of trends and schools and dissident groups; all these manifestoes and conferences and congresses and writers' unions; all these references to "a motivated purposeful socialist art" on the one hand and to "personal themes" and "standards of creative integrity" on the other: what have they to do with the defiantly unique and individual utterance which is a poem?

Fortunately, in spite of the gestures, the proclamations and the manifestoes, the poems themselves continue to sprout. In the work of Olga Berggolts, Semyon Kirsanov and Boris Pasternak (to name only a few who are still writing) we may hear, even in translation, the authentic voice of the individual uncurbed by the decrees of *coterie* or State.

J. P. HOGAN

Njál's Saga. Translated from the old Icelandic with Introduction and Notes. By CARL F. BAYERSCHMIDT and LEE M. HOLLANDER. (George Allen and Unwin, Ltd., London. xiv+389 pp. 1956. 30*s.*)

The standard text in English of Njál's Saga has for nearly a hundred years been that of Sir George Webbe Dasent. What more than anything must have put English readers off is Dasent's treatment of direct speech—so important in the sagas. He turned the straightforward Icelandic text into something with a strong biblical flavour, with his use of the second person singular pronouns and his obsolete constructions.

Here is a sample of Dasent's style:—

By that time Gunnar had got two wounds, and all men said that he never once winced either at wounds or death.

Then Gunnar said to Hallgerd, "Give me two locks of thy hair, and ye two, my mother and thou, twist them together into a bowstring for me."

"Does aught lie on it," she says.

"My life lies on it," he said; "for they will never come to close quarters with me if I can keep them off with my bow."

"Well!" she says, "now I will call to thy mind that slap on the face which thou gavest me; and I care never a whit whether thou holdest out a long while or a short."

In Bayerschmidt and Hollander's translation the same passage reads:—

At this moment he received two wounds; but people said of him that he minded neither wounds nor death. He said to Hallgerd: "Give me two strands of your hair, and you and my mother twist them together to make a bowstring for me!"

"Does anything depend on that?" she asked.

"My life depends on it," he answered. "Because they will never get at me as long as I can use my bow!"

"In that case I'll remind you of the slap on the face you gave me," she answered, "and I don't care whether you hold out a longer or a shorter time!"

The first thing to be said about this new translation is that it reads well. The language is up to date, on rare occasions with an unfortunate ring of slang. Thus, Hallgerd expresses her gratefulness to Sigmund in the following words: "You are a brick, doing just what I want you to." But I prefer that to Dasent's "Thou art a jewel indeed."

There is no justification in the Icelandic text I have had at my disposal (ed. Magnús Finnbogason, Reykjavík, 1944) for the numerous short bracketed additions in this new translation. Admittedly they help to orientate the reader, but might with advantage have been more sparingly used. A curious detail that will hardly upset the majority of English readers: the place-name Prándheimr is systematically rendered in its German form, Drontheim.

Njál's Saga covers a wide field, both in time and space. A map of Scandinavia added to the two maps of Iceland would surely have been useful for many of the readers of this translation. A brief summary in the introduction would greatly help the reader to keep track of the main characters, surrounded as they are by more than five hundred minor characters.

For anybody wanting to know the saga world *Njál's Saga* is a must. The author puts before us a vivid picture of customs and social patterns, of home-life and voyages. Gunnar of Hlídarendi and his scheming wife, Hallgerd, stand in the centre of events together with Njál and his sons, and the dramatic tension is brought about by the chain reaction of retributive killing. These family feuds eventually sapped this unique mediæval community of its life-force, but fortunately not until the essence of life as it was lived in this outpost of Europe had been put on record in the rich saga literature. For readers of English this new translation of the biggest and most popular of all Icelandic family sagas is a valuable key to that fascinating world.

TORBJORN STOVERUD

A History of Western Literature. By S. M. Cohen. (Pelican Book. Penguin Books, Harmondsworth, Middlesex, England. 354 pp. 1956. 3*s.* 6*d.*) Received through the courtesy of the British Council, London.

The author surveys the whole story of Continental writing from the epics and romances of chivalry, which first gave exercise to the lovely French tongue in the twelfth century, to the enigmatic literature of today. Works in Latin and English are excluded, but all the other major languages of Europe find their place, and what begins with a narrowly restricted field of Western Europe gradually is extended to include the literature of Scandinavia, Russia and South America. Quotations, all too few, are made in the original and those in verse are followed by a prose translation in English.

It is inevitable that in so vast a project in such small compass, the writing at times becomes little more than a list of names. Yet, in a remarkably successful way the reader's interest is held, and the variety and valuation of European literature are discussed in a sage and lively fashion. From each major country has been drawn impressive material in poetry, drama and the novel, and the social and historical settings are given their due weight. Not much is said of Russian literature since the Revolution, but perhaps this can hardly be included in a survey of *Western* literature.

It is surprising to read that Malreaux wrote a single masterpiece. What of his impressive novel of the Spanish Civil War, *Days of Hope?* The harsh criticism of André Gide will be questioned by some readers, but many will agree that much modern literature has the smell of death and that the novel has died

> a victim to the loss of an agreed picture of the Universe, which has faded with the stifling of Christianity by non-dogmatic idealism and crude materialism.

Similarly, it is suggested that the drama must find its way back to an alliance with poetry and philosophical ideas "and lend itself once more to a religious purpose" or it will be overwhelmed by more popular mass-produced type of entertainment. But the author believes that it is in *poetry* that literature may find its hope of survival, not in the service only of a tiny cultured minority or in the compulsory advocacy of a way of life, but in the expression of a belief which is shared by the community at large. European literature was born out of a community of experience and a shared belief. Perhaps out of the travail of our times will be born a new literature able to interpret to man "the myth of his own age" and express "a deeply apprehended truth," which can do once more what was so magnificently done by Dante, Shakespeare, Cervantes and Goethe, and so "help to raise the level of a whole civilization." Yes, this is a book much to be recommended, and Pelican Books once again deserve our gratitude for contributing to liberal education at so very modest a price.

Leonard M Schiff

The Body's Imperfection: The Collected Poems of L. A. G. Strong. (Methuen and Company, Ltd., London. 164 pp. 1957. 18*s.*)

Although Mr. L. A. G. Strong is best known as a fiction writer and critic, one should remember that he found his literary voice, many years ago, as a poet. Having read Mr. Strong's early volume, *Dublin Days,* W. B. Yeats said to its young author: "Every Monday evening, as long as I am in Oxford, you are to spend with me in this house."

The earliest poem printed here is dated 1914, the latest 1956. Mr. Strong is too possessed of the critical temper

not to be aware of his own poetic strength and weakness. As he remarks:—

> Such talent as I have seems to be obstinately epigrammatical, so that I have not always been able to alternate longer verses with short, and many pages have, I am afraid, a sort of Bren gun effect.

L. A. G. Strong keeps his subject-matter in tight control, and he never attempts to go outside it. This means that while he leaves the heights of lyric expression to others, hardly any of his poems fail to come off. He has an excellent ear, and knows how and when to use dialect. Mr. Strong's work must surely give delight equally for its gentle wisdom and its technical finish.

ROBERT GREACEN

Myths and Legends of China. By E. T. C. WERNER. (George G. Harrap and Co., Ltd., London. 454 pp. With 31 illustrations in colour by Chinese artists. First published 1922. Reprinted 1956. 18*s*.)

Much progress has been made in almost every branch of Sinology since the first appearance of this book in 1922, and the general attitude towards Chinese civilization has moved through varying stages of condescension and patronage to appreciation and scientific appraisal. Students are aware of many of the basic facts and principles quoted here, and scholars have devoted much time to the elucidation of some of the problems involved. It is therefore necessary to consider the book not so much as a means of stimulating research, but rather as an attempt to introduce a new division of human civilization to the uninitiated, and to prompt a general interest in China; it seems clear that it was for this purpose that the book was originally written. The latest reprint is almost identical with the first edition, but the size of the pages has been reduced.

The attractions of introducing a new subject by way of its more spectacular and appealing elements are obvious, and require a stern determination on the part of the author to avoid misleading his readers. Myth or legend must be balanced by fact or scientific assessment, particularly when tales or quotations are inevitably removed from their context. To answering just this need the author has devoted the greater part of his introductory chapters, and has attempted to show his readers that the stories of China are to be appreciated not as glimpses into an unreal fairyland, but as pictures of an active and real civilization, seen against a live sociological and religious background.

It is no criticism of the original work to point out that it is owing to the achievements reached in Sinology during the last thirty years, some of which may have been first inspired by this book, that there is much that could now be clarified or brought up to date in the light of modern research. For example some of the historical (pp. 26-29) and linguistic (pp. 56-57) introductions may appear oversimplified to modern readers who have had greater facilities to acquire a better and more detailed knowledge of China than the public for whom the book was originally written. *Myths and Legends of China* retains its freshness, and the author's skill in rendering tales of the East in a readable form reminds us of the literary value of able translation.

MICHAEL LOEWE

Buddhism in Kashmir and Ladakh. By J. N. Ganhar and P. N. Ganhar. Foreword by K. N. Katju. Illustrated. (P. N. Ganhar, 14A/71 W.E.A., Karol Bagh, New Delhi. 245 pp. 1956. Rs. 15.00)

Buddhism became nearly extinct in the land of its birth, but it continued in Kashmir and especially in Ladakh, and the history of these lands is closely associated with the history of Buddhism itself. The authors have emphasized the simplicity of the Buddha's messages, the democratic appeal of his faith and the missionary zeal of its adherents. Kashmir, lying on India's trade routes with the outside world, was closely affected by important events in India. The authors are therefore safe in assuming that Buddhism had penetrated to Kashmir before Ashoka. "Its verdant eminences and sylvan glades lent themselves ideally for meditation and pursuit of spiritual perfection." In the succeeding years Buddhism in Kashmir underwent the same change of fortune as the history of the land. Under the patronage of benign rulers, it flourished in the many *viharas* and its simple faith was attuned to suit the demands of the time; under bigots of other faiths it nearly became extinct, only to be revived later. Its religious influence stretched to the cultural activities of the people, especially architecture, music and sculpture.

In Ladakh, because of the inaccessibility of the land and the simplicity of its inhabitants, once the faith took root it only grew from strength to strength.

The authors have rendered a laudable service in presenting a very readable and fairly fully documented history of Buddhism in Kashmir.

R. J.

Upanishadic Stories and Their Significance. By Swami Tattwananda. (Sri Ramakrishna Advaita Asrama, Kalady, Kerala. 164 pp. 1956. Rs. 2.00)

Swami Tattwananda endeavours to reveal the deep significance of the nineteen Upanishadic stories he has selected. The philosophy of the Upanishads is one of complete abnegation. He who aspires to achieve immortality must renounce all things external, for, as Swami Tattwananda says, echoing inspired words, "he who seeks his life shall lose it, and he who loses his life for the sake of God shall find it." The discriminating mind must be the guide, for it is by that mind alone that self-realization can be attained.

To obtain the Absolute, the Sage must choose the path where the senses have no place; and, though it is a path which is beset with difficulties, the true seeker will rejoice that he has found a road, and will persevere till he reaches the goal and gains the shining prize of immortality.

The stories are of much historic value also, as they paint a vivid picture of the India of the Vedic period—the moral and social conditions in which women played an equal part with men, the politics of the times and, above all, the high place given to knowledge and religion.

These classics are translated in fine English, suitable to the elevated theme with which they deal.

Roshan Kothawala

Natyasastra of Bharatamuni, with the Commentary *Abhinavabharati* by Abhinavaguptacarya. Chapters 1-7, Vol. I. Edited by M. Ramakrishna Kavi; revised and critically edited with Preface and Appendices by K. S. Ramaswami Sastri. (Gaekwad's Oriental Series, No. XXXVI. Oriental

Institute, Baroda. 64+18+487 pp. 1956. Rs. 20.00)

All students of Indian dancing dramaturgy and literary criticism will be delighted to have this second revised edition of Vol. I of the *Natyasastra* with the commentary of Abhinavaguptacarya, the great Kashmiri philosopher and one of the pioneers of the *Rasa* and *Dhvani* schools of Sanskrit literary criticism. The text of the *Natyasastra* has been critically edited with the help of new materials, and is accompanied by a correct and systematic presentation of the commentary, the right representation of the postures of dancing and several important Appendices, which enhance the research value of this revised edition.

In particular, "A Critical Survey of the Ancient Indian Theatre in Accordance with the Second Chapter of Bharata's Natyasastra" by Professor D. Subba Rao will be read with delight by scholars interested in the history of the ancient Indian theatre, as Professor Subba Rao is both an engineer and a Sanskrit scholar. If Indian engineers who have studied Sanskrit get interested in the history of Indian technical sciences, they will be doing a great service to the history of science in this country, which needs systematic study and reconstruction. The illustrations of ninety-two dancing postures (*Karanas*) from the Chidambaram temple added to this edition contribute in no small measure to the correct understanding of Bharata's text describing postures.

We owe our best thanks to the editors of this volume, Shriyuts M. R. Kavi and K. S. Ramaswami Sastri, as also to the General Editor of the Gaekwad's Oriental Series, Professor G. H. Bhatt, and the Maharaja Sayaji Rao University of Baroda for their scholarly co-operation in the production of the present volume, which is bound to stimulate an intensive study of Bharata's monumental work.

P. K. GODE

In the Last Analysis. By ADAM ELLIOTT ARMSTRONG. (Philosophical Library, New York. 115 pp. 1956. $3.00)

"In the last analysis all is energy.... The forms are many, but the energy is one and the same." This is the finding of Dr. Armstrong, an American business man and a scholarly philosopher. His one chief interest, he says, is to find the truth. He rejects pure speculation and all philosophies of fancy, and sees in energy the one absolute of all life and all existence. Energy is God.

This book is important as a sign of the times. The modern philosophical trend is to adopt the scientific rule that the explanations of things lie in their own nature, and that an effect is but the cause in another form—Kapila's principle. The universe is therefore seen as an emanation and not as a creation. And, "the real world is monistic, that is, One. Mind and matter are kinds of forces manifesting the same Energy."

A researcher as earnest and thorough as Dr. Armstrong should now turn his attention to Advaita Vedanta, which, though ancient, stands every test of modern science. Advaita Vedanta shows that Reality transcends nature. The monism perceived by the senses finds its fulfilment in the monism of Pure Consciousness.

IRENE R. RAY

[While agreeing with the reviewer that Dr. Armstrong should examine the doctrines of Advaita Vedanta, it is necessary to point out that what perhaps will appeal more to him are the teachings of *The Secret Doctrine* of H. P. Blavatsky, especially her explanation of Fohat, the Primal Energy which manifests as mental and material forms of life.—ED.]

The Idiom of Contemporary Thought. By CRAWFORD KNOX. (Chapman and Hall, London. 206 pp. 1956. 18*s*.) Received through the courtesy of the British Council, London.

The "idiom"—or is it the lack of idiom?—of contemporary thought has puzzled not a few of those who have grown up in older ways of thinking. Mr. Crawford Knox, in the "little spare time" that is left to him as a Civil Servant, has wrestled with the difficulties occasioned by prevailing fashions in philosophy and science.

He attempts to dispel the doubts of the relativist, the quantum physicist, the neo-Freudian and the neo-positivist by postulating the existence of a "non-physical medium," the behaviour of which forms the subject-matter of the physical as well as the psychological sciences. He is hopeful that the hypothesis will slay the "causal anomalies" of modern physics. If the "non-physical medium," suitably organized (as a "self-regulating, open system"), is endowed with consciousness, we can plausibly account for the "purposiveness" of living beings. If neither space nor time limit the "medium," approach can be made to the tantalizing "psychic phenomena" and the recurring mystical experiences of mankind. Mr. Knox has much that is interesting to say about mysticism and æsthetics; there is a chapter on Indian thought. In the second part of the book, the ethical implications of the suggested hypothesis are explored; and the distinction between "authoritarian" and "normal" minds is dwelt upon.

Like many attempts at "unification," Mr. Knox's hypothesis promises at once far too much and far too little. If it is true, it is too sketchy and lacking in detail to satisfy specialists working in any of the domains hastily traversed by Mr. Knox. If his hypothesis is false, it is difficult to conceive of any experiment or set of observations by which its falsity can be demonstrated. It is surely no virtue in a scientific hypothesis that it can *never* be successfully refuted. Mr. Knox's sustained and sympathetic interest in psychics and mysticism, however, makes his venture both exciting and worth while.

C. T. K. CHARI

LEAVES FROM A PARIS DIARY

[Between a quotation and an anecdote, **Shri Baldoon Dhingra** reminds us, indirectly and gently, but effectively, of a central difficulty of our age. This is the self-worship of parochial (styled "national") communities. This it is that turns the possible lessons of history into the actual distempers which Paul Valéry remarks upon. We need a wiser use of history—and could we do better than take our hint from Professor Toynbee's *Historian's Approach to Religion*? For the keynote of that great work is that history is a means of transcending the self-centredness which makes us take for final the view of reality from our particular point in time and space.—ED.]

I have been dipping into Paul Valéry's *Regard sur le Monde Actuel,* in which this great poet surveys our changing world with both anguish and detachment. I was particularly struck once again by a passage in his short essay on history, expressed with the precision and clarity which one would expect from one of the best European minds of this century.

History [Valéry says] is the most dangerous concoction the chemistry of the mind has produced. It sets people dreaming, intoxicates them, engenders false memories, exaggerates their reflexes, keeps old wounds open, torments their leisure, inspires them with megalomania or persecution complex, and makes

nations bitter, proud, insufferable and vain. History can justify anything you like. It teaches strictly nothing, for it contains and gives examples of everything. . . . In the present state of the world the danger of being beguiled into history is greater than it ever was.

Unesco has been trying to encourage historians the world over to bring about a new attitude in historical thinking. It has, therefore, always assisted various educational bodies engaged in bringing about international understanding through a revision of teaching methods and materials. What Tolstoy said about art applies to the true function of history teaching:—

In our age the common religious perception of men is the consciousness of the brotherhood of men—we know that the well-being of man lies in union with his fellow-men.

Only with such an approach should history be taught; otherwise, history will become as purposeless as the following anecdote taken from the *Journal de Paris* (May 1787) illustrates:—

Sir Walter Raleigh, in his prison, was composing the second volume of his history of the world. Leaning on the sill of his window, he meditated on the duties of the historian to mankind, when suddenly his attention was attracted by a disturbance in the courtyard before his cell. He saw one man strike another whom he supposed by his dress to be an officer; the latter at once drew his sword and ran the former through the body. The wounded man felled his adversary with a stick, and then sank upon the pavement. At this juncture the guard came up and carried off the officer insensible, and then the corpse of the man who had been run through.

Next day, Raleigh was visited by an intimate friend, to whom he related the circumstances of the quarrel and its issue. To his astonishment, his friend unhesitatingly declared that the prisoner had mistaken the whole series of incidents which had passed before his eyes.

The supposed officer was not an officer at all, but the servant of a foreign ambassador; it was he who had dealt the first blow; he had not drawn his sword, but the other had snatched it from his side, and had run *him* through the body before anyone could interfere; whereupon a stranger from among the crowd knocked the murderer down with his stick, and some of the foreigners belonging to the ambassador's retinue carried off the corpse. Raleigh's friend added that the government had ordered the arrest and immediate trial of the murderer, as the man assassinated was one of the principal servants of the Spanish ambassador.

"Excuse me," said Raleigh, "but I cannot have been deceived as you suppose, for I was eyewitness to the events which took place under my own window, and the man fell there on that spot where you see a paving-stone standing up above the rest."

"My dear Raleigh," replied his friend, "I was sitting on that stone when the fray took place, and I received this slight scratch on my cheek in snatching the sword from the murderer, and, upon my word of honour, you have been deceived upon every particular."

Sir Walter, when alone, took up the second volume of his history, which was in MS., and, contemplating it, thought: "If I cannot believe my own eyes, how can I be assured of the truth of a tithe of the events which happened ages before I was born?" and he flung the manuscript into the fire.

Of course, India has not relied on the evidence of the eyes but rather on the opening of the inward eye. It is for this reason that history as such has had little place in Indian thought.

BALDOON DHINGRA

ENDS AND SAYINGS

"————————ends of verse
And sayings of philosophers."
HUDIBRAS

An important aspect of religion relating to individual conduct, based as it is on the fundamental teachings of all religions, was stressed by India's President, Dr. Rajendra Prasad, when he addressed last month the concluding session of the All-India Religions Conference's Working Committee in Delhi. In the past, religions have revolutionized many societies and inspired large masses; and never was there a time in the history of the world when the presence of spiritually developed individuals did not raise the moral level of society. The President therefore has done well to emphasize the need of a concerted drive for the propagation of all that is good in the various religions.

> It is an age when people should wage a concerted fight for the cause of all that is good in various religions. I feel if we get astray from the very basic and fundamental principles of life preached by every religion, there will be little to save humanity from disaster and there will be little to distinguish it from the animals.

But that mere preaching is not enough is self-evident. The President warns that many ills have been created in the name of religion and that as a consequence there is a tendency among the people to discard religion as unnecessary. The evil effects of fanaticism and religious bigotry are well known in our country. Hardly has the country recovered yet from the after-effects of the bloody riots of the forties, enacted in the name of religion. It is religion again that is still the cause of occasional disturbance of the peace in different parts of the country. The problem of the Scheduled-Caste members turning Buddhists is only a new manifestation of the old malady. This recent development provides yet another illustration of how religions, instead of simplifying life's problems, can create complications and even cause conflict and disunity. The urgent needs of the present day are, therefore, reorientation of religious thought and a broadening of outlook on the part of all religious groups who want to promote ethical conduct, for the welfare of all and in harmony with universal moral laws.

In India, where every wearer of the saffron robe is held in high esteem, irrespective of his merits, there is great need for discriminating between asceticism, true and false. The article entitled "Sadhus and Reform" by Mirabehn, in the *Hindustan Times,* New Delhi, of June 16th, 1957, is a timely warning against one of the pet illusions of the people regarding "holy men" and "holy places." She writes:—

> While I was living at Pashulok from 1947 to '50, the proximity of Rishikesh brought me face to face with the sadhu problem in all its ugliness. I was horrified at the things which began coming to my notice, and I thought it my duty to go further into the matter. The deeper I probed the more scandalous and gruesome were the things which came to light—gambling, drinking, prostitution and blood-curdling murders. I came to the conclusion that Rishikesh, which passed off as an abode of saints, was, in reality, an abode of demons.

Harsh though the criticism may be, Mirabehn's words need to be pondered over. Is one to be honoured as a holy man merely because he wears the saffron robe? May he not have irresponsibly fled from his family duties to become a parasite on society?

All the scriptures decry hypocrisy and describe true asceticism as a way of life. He is the true ascetic who has successfully overcome the three "gates

of hell"—lust, anger and covetousness. As we meet the false ascetic in numerous guises, it may be very difficult for us to know the real one whose path is from Soul to control of mind, and from the blending of the Mind-Soul to gain tranquillity of heart to rhythmic activity by the body to improve the lower orders of intelligences.

Mirabehn has no doubt that the true *sadhus* could play a great part in India's development, but she sees a great need of "reforming the sadhu world," in which, she writes, the true ones are outnumbered by the rest.

No wonder that, repelled by the abuse of the saffron robe by disreputable *sadhus,* Mirabehn writes sadly:—

> ...much as I reverence the colour in itself, I have decided not to wear it any more.... When one sees a figure attired in saffron coming along the road, one instinctively suspects him of being a hypocrite or worse, and even the simple-hearted folk, who used to honour sadhus blindly, are beginning to have their doubts. If the present state of affairs is allowed to go on drifting, Hinduism's good name will become degraded beyond redemption.

> Never before in human history has there been so much agonized concern over the raising of children—or so pervasive a feeling of parental inadequacy and guilt—as there is in America today.

Such is the opinion of a practising psychiatrist, Jerome D. Frank, M.D. Writing in *Harper's Magazine* for April 1957, under the title "Are You a Guilty Parent?" he discusses some aspects of contemporary American life that have made the rearing of a child more difficult. The present craze for searching "the pages of one or more of the countless books and articles on child guidance that have flooded the popular press" has resulted in the attitude which regards children as "infinitely fragile and sensitive objects, to be blighted by a look or a word."

Offering comforting advice to parents, Dr. Frank stresses that the important thing is the state of mind in which parents approach their children.

> A cornerstone of mental health, as I see it, is the ability to deal confidently with new experiences and profit from them. A child develops this ability best through having to cope with problems from the start. Far from being as infinitely fragile as some child experts would have us believe, most children are tough, adaptable, and resilient. Given the slightest encouragement, they enjoy surmounting difficulties, and their development is at best only partially influenced by their parents. To be sure, parental mishandling can permanently warp a child, but to do so it must be long continued and severe.

Dr. Frank concludes:—

> ...if we will bear in mind that every child's development depends at least as much on his own characteristics and potentialities as on how his parents handle him, we may make a better job of raising our children.

Many, indeed, have to learn to be wiser parents. Those in the West might profit by taking as a working hypothesis the ancient teaching still accepted in the East, that children are old souls that have come in new bodies. It is the responsibility of those who surround the child to provide the right conditions for its development. Every child requires an atmosphere in which its innate good unfolds and grows as naturally as a flower. And every child needs discipline to help to starve out such tendencies as are out of line with the soul's aim.

Writing about the renewed interest in hypnotism shown by medical science in recent times, the medical correspondent of *The Times* calls it "one of the oldest forms of treatment known to man," and points out that "written records describing its use date back more than 4,000 years." Analyzing the reasons for the ignorance shown by doctors as to its therapeutic effects, the writer remarks:—

> ...one reason for this is that hypnotism has been so abused by the charlatans that orthodox medicine has been reluctant to take much interest in it.

Proceeding then to discuss the true nature of hypnosis, he quotes the definitions of the committee set up by the British Medical Association in 1955. According to the committee the hypnotic state is

> a temporary condition of altered attention in the subject which may be induced by another person and in which a variety of phenomena may appear spontaneously or in response to verbal or other stimuli.

As an alternative and more practical definition, the committee offers:—

> ...a state of exaggerated susceptibility, produced by suggestion and fixing of the attention.

Yes, it is the art of suggestion, which, particularly since the time of Dr. Goebbels, has been so finely perfected that the public today is being driven like sheep with all the artful tools of demagogic propaganda, salesmanship and sophistry. If to these is added hypnotism, for which, according to some psychiatrists, there is "a definite place ...in the treatment of certain forms of mental disease," one has to be sure whether this innovation, instead of curing, would not aggravate the *malaise* of the age.

The correspondent of *The Times* is not unaware of the dangers of hypnosis, for he remarks:—

> Although the nature of hypnosis is still an unsolved mystery, its manifestations are well known. In the deep hypnotic state the subject automatically obeys any suggestion made by the hypnotist. For instance, if the hypnotist suggests that the subject cannot move he is virtually paralyzed. It is in this high state of suggestibility of the subject that lies one of the dangers of hypnosis, and it is for this reason that it should be practised only by doctors or by suitably trained lay psychologists carrying out, under medical direction, the treatment of patients selected by the doctor.

In the extensive use of hypnotism as an aid to medical practice real danger lies. According to *The Times* writer,

> no special "gift" is required to become a hypnotist, nor is any special apparatus or ceremony called for....any one hypnotist can hypnotize about 90 per cent of his patients.

Here is advocated a most dangerous practice leading to and virtually being black magic. Only a proper understanding of the latent powers of man and their intimate relationship with forces of nature would save modern man from the pitfalls of this renewed craze for hypnotism.

Any sensitive person going round the streets of our cities cannot fail to be oppressed by the glaring advertisements on walls, some of which are verily eyesores. Ugliness can be of many kinds and obscenity can masquerade as art, and both are dragooned into the service of modern advertising. The art of advertising can be used as a useful instrument for progress if the idea of profit is not the only guiding motive. To have sold a refrigerator to an Eskimo may be a triumph for the art of advertising, but it is clearly no contribution to the promotion of welfare in the polar regions. The harmful effects of setting out to make people buy the thing that they do not really need are not fully realized in the tumult and shouting of the market place. We therefore support the Union Minister for Commerce and Industry, Shri Morarji Desai, who, speaking to the Indian Society of Advertisers in Bombay, dwelt upon the importance of maintaining high ethical standards and emphasized the social aspect of commercial publicity.

He deplored the modern practice of coarsely utilizing the figures of women in advertisements. He did not think this could be called either artistic or ethical. It was surprising that women did not refuse to buy anything advertised where womanhood was insulted in publicizing the product.

This unseemly treatment that was being meted out to the fair sex for the sake of attracting customers was likewise condemned in no uncertain terms by Shri C. Rajagopalachari a few months ago,

when he was addressing the Silver Jubilee Celebrations of the *Kalaimagal* Publications in Madras. He appreciated the great contribution made by Tamil journalism to the promotion of South Indian literature in recent times; while the contents of the journals were fairly progressive their illustrations, particularly the cover pages, were rather deplorable.

The untold treasures in this country's national heritage need to be brought to light, especially in foreign lands where much misconception prevails about India's art and culture. Here the advertising organizations can do a great deal in publicizing abroad not only the products of classical times but also the modern manufactures of this country which figure little at present in our export trade.

The "Pancha Sila" has been used so frequently by politicians in recent years that it may be useful to examine its implications and its relationship to the Five Moral Precepts of Buddhism.

The moral law is as necessary in international relationships as it is in the case of individuals. For, with the conquest of distance we think not only in terms of the individual but also in terms of the nation and, to go a step further, of the society of human beings which is the world.

In such an atmosphere, then, it is necessary for the nations to live and let live, to understand one another's viewpoint and thus help reduce tension. This demands a universally accepted set of rules governing international activities. The political "Pancha Sila" can serve this need. It is a natural development from the Buddha's Five Precepts, with which they are not in conflict, as is sometimes believed.

In his Presidential Address at the Thirty-second Session of the Indian Philosophical Congress, Dr. G. P. Malalasekera, now Ceylon's Ambassador in Moscow, ably traced the application of Buddha's ethical formulæ in the international sphere. The five abstentions—from injury to life, taking that which is not given (stealing), self-indulgence, falsehood and slander, and false beliefs—are all embodied in the following principles of international conduct upheld by many nations: non-aggression, mutual respect for each other's territorial integrity and sovereignty and the idea of equality, mutual respect for, and non-interference in, internal affairs of any kind, elimination of every form of conduct which creates distrust, and, lastly, peaceful co-existence.

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